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PROCEEDINGS
OF
THE GRAND LODGE
Of Ancient
Free and Accepted Masons
OF CANADA,

AT AN
ESPECIAL COMMUNICATION,
HELD AT
THE CITY OF TORONTO, CANADA WEST,
The 19th day of JANUARY, A.L., 5859,

ALSO AT ITS
Fourth Annual Communication,
HELD AT
THE CITY OF KINGSTON, CANADA WEST,
13th JULY, A.L. 5859—A.D. 1859.

ORDERED TO BE READ IN ALL LODGES AND PRESERVED.

WILLIAM MERCER WILSON, G. M.,
SIMCOE, C.W.

THOMAS BIRD HARRIS, G. S.,
HAMILTON, C.W.

HAMILTON :
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1859.

THE GRAND LODGE

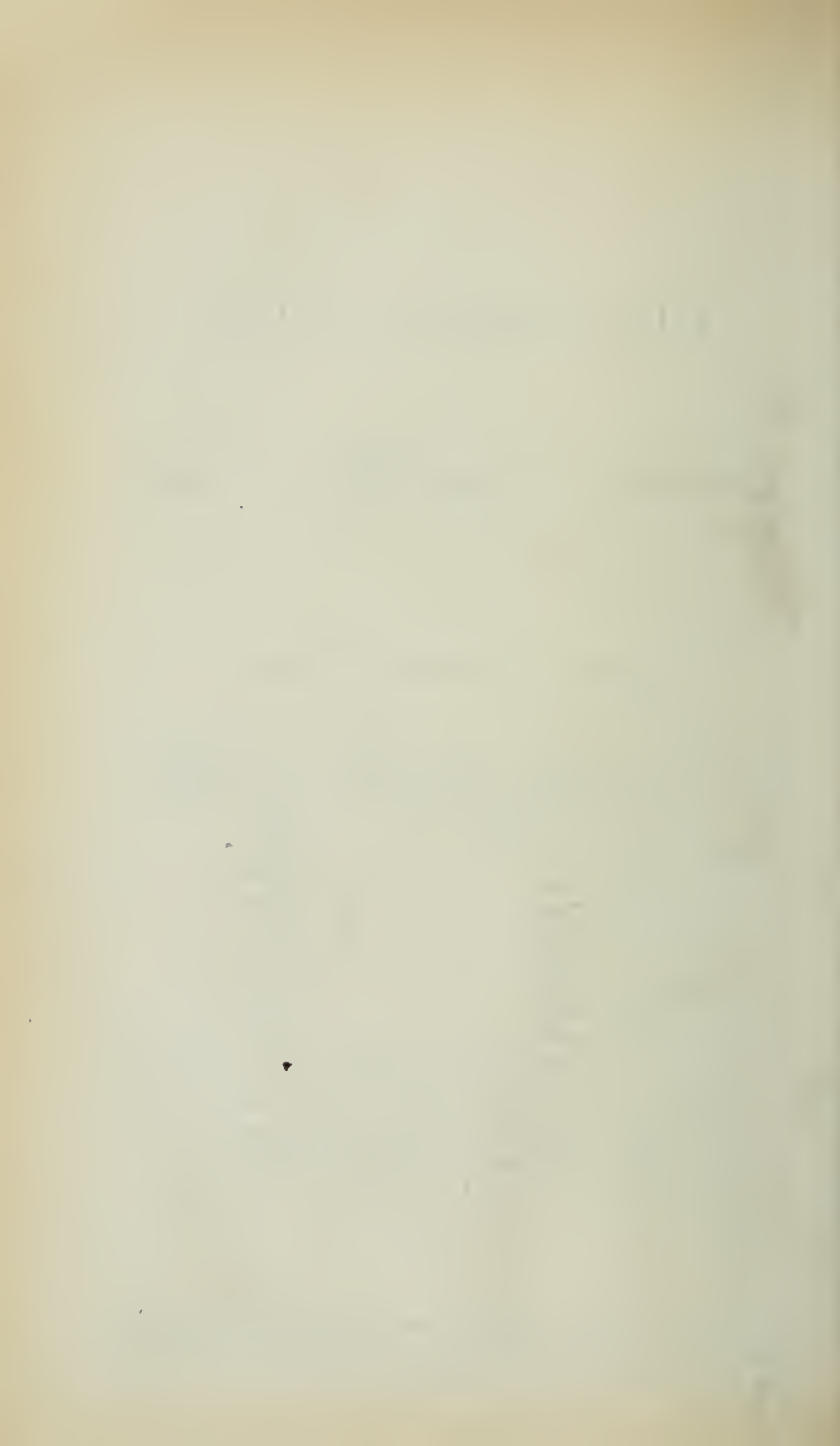
OF

Ancient Free & Accepted Masons of Canada.

ELECTED OFFICERS—A.L. 5859-60.

M. W. Br.	WILLIAM MERCER WILSON, (Simcoe)	Grand Master.
" " "	T. D. HARRINGTON, (Quebec)	Deputy Grand Master.
R. " "	THOMPSON WILSON, D. D. G. M.,	London District.
" " "	G. W. WHITEHEAD,	" " " " Wilson "
" " "	ÆMELIUS IRVING,	" " " " Huron "
" " "	RICHARD BULL,	" " " " Hamilton "
" " "	F. RICHARDSON,	" " " " Toronto "
" " "	WM. H. WELLER,	" " " " Ontario "
" " "	J. C. FRANCK,	" " " " Prince Ed. "
" " "	G. F. LA SERRE,	" " " " Central "
" " "	EDWIN MORRIS,	" " " " Montreal "
" " "	H. L. ROBINSON,	" " " " Eastern Townships.
" " "	F. W. BARRON, (Cobourg)	Grand Senior Warden.
" " "	A. A. STEVENSON, (Montreal)	Grand Junior Warden.
" " "	Rev. JOSEPH SCOTT, (Dunham)	Grand Chaplain.
" " "	HENRY GROFF, (Simcoe)	Grand Treasurer.
" " "	SAMUEL B. HARMAN, (Toronto)	Grand Registrar.
" " "	THOMAS B. HARRIS, (Hamilton)	Grand Secretary.

The FIFTH ANNUAL COMMUNICATION of the Grand Lodge of Ancient Free and Accepted Masons of Canada, will be held at the City of Ottawa, on the second Wednesday of July, A.L. 5860, A.D. 1860.



Grand Lodge of Canada.

PROCEEDINGS.

At an Especial Communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada, held at the Masonic Hall of St. Andrew's Lodge, in the City of Toronto, on the third Wednesday, the 19th day of January, A.L. 5859, A.D. 1859.

PRESENT.

GRAND OFFICERS.

- M. W. Br. William Mercer Wilson, Grand Master,
on the throne.
- R. W. Br. A. Bernard, as Deputy Grand Master.
- “ “ “ James A. Henderson, as Grand Senior Warden.
- “ “ “ John K. Brown, Grand Senior Warden.
- “ “ “ James Moffatt, D. D. G. M., London district.
- “ “ “ Francis Richardson, as D. D. G. M., Toronto
district.
- “ “ “ W. B. Simpson, D. D. G. M., Central district.
- “ “ “ E. Morris, D. D. G. M., Montreal district.
- “ “ “ Rev. E. H. Dewar, Grand Chaplain.
- “ “ “ William Bellhouse, Grand Treasurer.
- “ “ “ Thomas B. Harris, Grand Secretary.
- V. “ “ E. R. O'Brien, Grand Senior Deacon.
- “ “ “ D. Curtis, Grand Junior Deacon.
- “ “ “ F. J. Rastrick, Grand Superintendent of
Works.

V. W. Br.	S. B. Campbell,	Grand Director of Ceremonies.
" "	W. R. Harris,	Assistant Grand Secretary.
" "	Wm. H. Weller,	Assistant Grand Director of Ceremonies.
" "	Henry Rowsell,	Grand Sword Bearer.
" "	D. Stirling,	Grand Pursuivant.
" "	John Morrison,	Grand Tyler.
" "	E. J. Barker,	} Grand Stewards.
" "	Joseph Jackes,	
" "	J. B. Hall,	
" "	T. C. Prosser,	

PAST GRAND OFFICERS.

M. W. Br.	Thos. D. Harington,	P. G. M.
" "	W. C. Stephens.....	P. G. M.
R. " "	A. Bernard.....	P. D. G. M.
" "	James A. Henderson.	P. G. S. W.
" "	Samuel D. Fowler...	P. G. S. W.
" "	Geo. W. Whitehead.	P. G. J. W.
" "	F. W. Barron	P. G. J. W.
" "	Wm. M. Jamieson ..	P. G. Treasurer.
V. " "	Thomas Duggan	P. G. S. of W.
" "	John Tully.....	P. G. S. of W.
" "	Henry Grist.....	P. G. Ass't Dir'r of C.
" "	Wm. A. Sims.....	P. G. S. B.
" "	H. R. Fripp.....	P. G. O.
" "	Henry Crouse.....	P. G. Steward.
" "	Wm. H. Pardey	P. G. Steward.
R. W. Br.	A. Bernard.	
The Representative of the Grand Lodge of Vermont.		
R. W. Br.	Kivas Tully.	
The Representative of the Grand Lodge of Ireland.		

PAST MASTERS.

Wm. M. Wilson.
T. D. Harington.
W. C. Stephens.
E. Morris.
W. G. F. Downes.
Henry Crouse.
W. B. Simpson.
James Moffatt.
A. Bernard.
Thomas Francis.
Wm. Bellhouse.
Thomas Bird Harris.
D. Curtis.
D. McSwain.
Jeremiah Taylor.
Wm. H. Pardey.
Kivas Tully.
T. D. Warren.
James Bowman.

F. W. Barron.
James A. Henderson.
S. D. Fowler.
John Bell.
I. C. Franck.
B. C. Davy.
Thomas Swinerton.
D. Bridgford.
F. Richardson.
A. W. Sims.
C. Clark.
T. Kellar.
I. K. Brown.
S. D. Brown.
Levi C. Bailey.
E. A. Macnaughten.
George W. Whitehead.
Thos. Coulthard.

A constitutional number of Lodges being represented, the Grand Chaplain implored a blessing from the Most High.

The Grand Lodge was opened in *ample* form.

The M.W. Grand Master informed the Grand Lodge that he had caused a summons to be issued in pursuance of a resolution of the Grand Lodge, adopted at the last Annual Communication, for the re-numbering of the Lodges, now under the jurisdiction of this Grand Lodge, and the determining the rank and precedence of its Grand Officers, as well as for the completion of unfinished business, left over from its last session.

The Standing Committee on Credentials reported the

following Representatives of Regular Chartered Lodges present, whom they recommend to be admitted and take part in the Proceedings of Grand Lodge:—

LODGE OF ANTIQUITY, MONTREAL.

R. W. Br. E. Morris, D. D. G. M. and Rep.

NIAGARA LODGE, NO. 2, NIAGARA.

W. Br. W. G. F. Downes, W. M.

BARTON LODGE, NO. 3, HAMILTON.

Br. Michael Ruttle, S. W.

“ Hubbard Davis, J. W.

UNION LODGE, NO. 4, GRIMSBY.

Br. Wm. Fitch, J. W.

NORFOLK LODGE, NO. 5, SIMCOE.

M. W. Br. Wm. M. Wilson, G. M., P. M.

V. “ “ Henry Crouse, P. G. S., P. M.

SUSSEX LODGE, NO. 6, BROCKVILLE.

W. Br. Thomas Camm, W. M. and Rep.

R. W. “ W. B. Simpson, D. D. G. M., P. M.

“ A. C. Turner, J. W.

GOLDEN RULE LODGE, NO. 8, STANSTEAD.

R. W. Br. James Moffatt, D. D. G. M. (Proxy.)

ST. GEORGE'S LODGE, NO. 9, ST. CATHARINES.

Br. Andrew Henderson, S. W.

“ “ James V. Lepper, (proxy) for J. W. not a qualified rep.

ST GEORGE'S LODGE, NO. 13, MONTREAL.

R. W. Br. A. Bernard, P. D. G. M. and Rep.

ST. JOHN'S LODGE, NO. 14, LONDON.

W. Br. Edwin Heathfield, W. M.

R. “ “ James Moffatt, D. D. G. M., P. M.

“ “ Thomas Francis, P. M.

“ Thomas T. Irving, S. W.

“ John Keary, J. W.

ZETLAND LODGE, NO. 15, MONTREAL.

R. W. Br. E. Morris, D. D. G. M. (Proxy.)

KING SOLOMON'S LODGE, NO. 16, TORONTO.

Not represented.

STRICT OBSERVANCE LODGE, NO. 17, HAMILTON.

R. W. Br. Wm. Bellhouse, G. Treasurer and Rep.

ST. JOHN'S LODGE, NO. 18, CAYUGA.

Not represented.

THISTLE LODGE, NO. 19, AMHERSTBURG.

Not represented.

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ST. JOHN'S LODGE, NO. 20, HAMILTON.

R. W. Br. Thomas B. Harris, G. S., W. M.

" Thomas McCracken, S. W.

ST. THOMAS LODGE, NO. 21, ST. THOMAS.

W. Br. Charles Roe, W. M.

" T. B. Hart, S. W.

BRANT LODGE, NO. 22, BRANTFORD.

W. Br. George Malloch, W. M.

V. " " D. Curtis, G. J. D., P. M.

GREAT WESTERN LODGE, NO. 23, WINDSOR.

R. W. Br. E. H. Dewar, G. C. and Rep.

WELLINGTON LODGE, NO. 24, DUNNVILLE.

V. W. Br. D. McSwain, P. M. and Rep.

SHEFFORD LODGE, NO. 25, WATERLOO.

R. W. Br. E. Morris, D. D. G. M. (Proxy.)

VAUGHAN LODGE, NO. 26, MAPLE.

W. Br. Robert Moore, W. M.

" Joseph Ingram, S. W.

HARMONY LODGE, NO. 27, BINBROOK.

W. Br. Jeremiah Taylor, P. M. and Rep.

WELLINGTON LODGE, NO. 28, STRATFORD.

Not represented.

HOYLE LODGE, NO. 29, LA COLLE.

Not represented.

ACACIA LODGE, NO. 30, HAMILTON.

R. W. Br. W. C. Stephens, P. G. M., P. M.

V. " " Thos. Duggan, P. G. S. of W., W. M. and Rep.

ST. ANDREW'S LODGE, NO. 31, CALEDONIA.

Br. J. B. Choate, S. W. and Rep.

KILWINNING LODGE, NO. 32, LONDON.

Br. John Harrison, S. W.

" J. H. Flock, J. W.

REHOBOTH LODGE, NO. 33, TORONTO.

V. W. Br. E. R. O'Brien, G. S. D., W. M.

" " D. Thurston, S. W.

" A. J. Combie, J. W.

" " " Wm. H. Pardey, P. M.

ST. FRANCIS LODGE, NO. 35, MELBOURNE.

Not represented.

ST. JOHN'S LODGE, NO. 36, INGERSOLL.

R. W. Br. Thos. B. Harris, G. S. (Proxy.)

KING LODGE, NO. 37, KING.

W. Br. Joseph Smelser, W. M.

VICTORIA LODGE, NO. 38, SHERBROOKE.

Not represented.

ALMA LODGE, NO. 39, GALT.

Br. Otto Klotz, J. W. and Rep.

ST. JAMES' LODGE, NO. 40, MAITLAND.

Not represented.

KING HIRAM LODGE, NO. 41, TILLSONBURG.

W. Br. John M. Ault, W. M.

ALBION LODGE, NO. 42, NEWBURY.

R. W. Br. James Moffatt, D. D. G. M. (Proxy.)

ST. JOHN'S LODGE, NO. 43, DELAWARE.

V. W. Br. H. Grist, P. G. Ass't. D. of C., W. M.

ST. JOHN'S LODGE, NO. 44, PARIS.

W. Br. Jacob Chase, W. M. and Rep.

BEAVER LODGE, NO. 45, STRATHROY.

Not represented.

CLINTON LODGE, NO. 46, CLINTON.

Br. R. H. Read, Secretary, (not a qualified Representative.)

RISING SUN LODGE, NO. 47, FARMERSVILLE.

Not represented.

WILSON LODGE, NO. 48, TORONTO.

R. W. Br. Kivas Tully, W. M.

" L. L. Levey, S. W.

" D. Morrison, J. W.

ST. JAMES' LODGE, NO. 49, ST. MARY'S.

Not represented.

MARKHAM UNION LODGE, NO. 52, MARKHAM.

Br. Jesse Noble, W. M.

CATARAQUI LODGE, NO. 51, KINGSTON.

V. W. Br. E. J. Barker, Grand Steward, W. M.

" S. H. Blondheim, J. W.

NORTHERN LIGHT LODGE, NO. 52, KINCARDINE.

R. W. Br. Thos. B. Harris, G. S. (Proxy.)

ST. MARK'S LODGE, NO. 53, PORT STANLEY.

W. Br. T. D. Warren, W. M.

" T. E. Holmes, S. W.

SHARON LODGE, NO. 54, SHARON.

W. Br. James Bowman, W. M. and Rep.

VALLEY LODGE, NO. 55, DUNDAS.

Br. Wm. Notman.

IRON DUKE LODGE, NO. 56, ARTHUR.

Not represented.

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MOUNT BRYDGES, LODGE, NO. 57, MOUNT BRYDGES.

W. Br. John Thompson, W. M. and Rep.

MAPLE LEAF LODGE, NO. 58, ST. CATHARINES.

Br. James Seymour, J. W. and Rep.

ST. JOHN'S LODGE, NO. 59, NORWICHVILLE.

W. Br. Paul Bedford, W. M. and Rep.

ST. MARK'S LODGE, NO. 60, DRUMMONDVILLE.

Not represented.

BURFORD LODGE, NO. 61, BURFORD.

W. Br. Jira Skinner, W. M.

ST. PAUL'S LODGE, NO. 62, LAMBETH.

Not represented.

BLENHHEIM LODGE, NO. 63, DRUMBO.

Not represented.

ST. ANDREW'S LODGE, TORONTO.

W. Br. Wm. G. Storm, W. M.

M. " " T. D. Harington, P. G. M., P. M.

R. " " F. W. Barron, P. G. S. W., P. M.

V. " " W. R. Harris, Assistant G. Secretary., S. W.

" " " J. H. Richey, G. Steward, J. W.

ST. JOHN'S LODGE, KINGSTON.

R. W. Br. James A. Henderson, P. G. S. W., P. M.

" " " S. D. Fowler, P. G. S. W., P. M.

MOIRA LODGE, BELLEVILLE.

W. Br. John Bell, P. M.

" " J. C. Franck, P. M.

" E. J. Sisson, J. W.

ST. JOHN'S LODGE, COROUBURG.

V. W. Br. W. H. Weller, Assistant G. D. of C., W. M.

UNION LODGE, NAPANEE.

W. Br. B. C. Davy, P. M.

WESTERN LIGHT LODGE, BOLTON.

W. Br. James Wilson, W. M.

" " Thomas Swinerton, P. M.

RICHMOND LODGE, RICHMOND HILL.

W. Br. D. Bridgford, P. M.

" James Gardner, J. W.

IONIC LODGE, TORONTO.

W. Br. J. B. Cherriman, W. M.

R. W. Br. F. Richardson, G. R., P. M.

Br. H. R. Fripp, P. G. O., J. W.

UNITED LODGE, BRIGHTON.

W. Br. J. M. Wellington, W. M. and Rep.

ONTARIO LODGE, PORT HOPE.

W. Br. J. B. Hall, W. M.

V. " " A. W. Sims, P. G. S. B., P. M.

TRUE BRITON'S LODGE, PERTH.

Br. W. J. Morris, J. W. and Rep.

KEMPTVILLE LODGE, KEMPTVILLE.

Not represented.

WELLINGTON LODGE, GUELPH.

Not represented.

JERUSALEM LODGE, BOWMANVILLE.

Not represented.

ST. FRANCIS LODGE, SMITH'S FALLS.

Not represented.

AMITY LODGE, DUNNVILLE.

Br. A. McCrae, (proxy,) not a qualified representative.

ROSE LODGE, SANDWICH.

Not represented.

TRENT LODGE, TRENTON.

W. Br. J. H. Peck, W. M. and Rep.

MOUNT ZION LODGE, BROOKLIN.

Not represented.

ST. GEORGE'S LODGE, KINGSVILLE.

Br. A. C. Black, J. W. and Rep.

COMPOSITE LODGE, WHITEBY.

W. Br. Charles Clark, P. M.

" " P. Kelter, P. M.

WELLAND LODGE, FONTHILL.

Not represented.

ST. GEORGE'S LODGE, LONDON.

W. Br. H. D. Morehouse, W. M.

R. " " J. K. Brown, G. J. W., P. M.

" Thomas Mackie, S. W.

KING SOLOMON'S LODGE, WOODSTOCK.

W. Br. S. D. Brown, W. M. and Rep.

WELLINGTON LODGE, CHATHAM.

Not represented.

MADOC LODGE, MADOC.

Not represented.

CONSECON LODGE, CONSECON.

W. Br. Levi C. Bailey, P. M.

CORINTHIAN LODGE, STANLEY MILLS.

W. Br. Christopher Burrell, W. M.

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MIRICKVILLE LODGE, MIRICKVILLE.

Not represented.

VICTORIA LODGE, PORT SARNIA.

Not represented.

DORIO LODGE, OTTAWA.

W. Br. Donald M. Grant, W. M. and Rep.

CORINTHIAN LODGE, OTTAWA.

Not represented.

SIMCOE LODGE, SIMCOE.

W. Br. John Boyd, W. M. and Rep.

DURHAM LODGE, NEWCASTLE.

W. Br. J. J. Robson, W. M.

“ “ E. A. McNaughten, P. M.

“ Fred. Farncomb, J. W.

STIRLING LODGE, STIRLING.

Not represented.

ST. JOHN'S LODGE, TORONTO.

Br. Joseph Jackes, Grand Steward, J. W.

OXFORD LODGE, WOODSTOCK.

R. W. Br. Geo. W. Whitehead, P. G. J. W., W. M. and Rep.

LODGE OF FAITHFUL BRETHREN, MANILLA.

W. Br. S. E. Wood, W. M. and Rep.

“ “ Thos. Coulthard, P. M.

SIMCOE LODGE, BRADFORD.

Not represented.

ST. GEORGE'S LODGE, OWEN SOUND.

W. Br. Henry McPherson, W. M. and Rep.

COLBORNE LODGE, COLBORNE.

W. Br. Joseph S. Scott, W. M. and Rep.

RIDOUT LODGE, OTTERVILLE.

W. Br. Sylvanus Joy, W. M. and Rep.

TRUE BLUE LODGE, ALBION.

V. W. Br. Wm. Graham, W. M.

“ Wm. Lynass, J. W.

KING HIRAM LODGE, LINDSAY.

Br. A. Fraser, S. W. and Rep.

CORINTHIAN LODGE, BARRIE.

Br. Edward Morrow, J. W. and Rep.

MANITO LODGE, COLLINGWOOD.

V. W. Br. T. C. Prosser, W. M.

" Charles Kelly, S. W.

TUSCAN LODGE, NEWMARKET.

W. Br. Alfred Boulthbee, W. M.

" Wm. Trent, J. W.

On motion, the report of the Committee on Credentials was received and adopted.

The Committee, appointed at the Annual Communication of Grand Lodge for the purpose of arranging a design for a medal to commemorate the union happily effected on the 14th July last, and to suggest the best means for its distribution,

REPORT,

That the Committee had agreed to recommend a design for the medal which is now submitted to Grand Lodge, of which the cost might be estimated at from two to three dollars without the union ribbon hanger, for which it would be necessary to send to England, and which may cost from one and a half to two dollars each.

The Committee suggest that the medal should be made of silver gilt, for Officers and Past Officers of Grand Lodge, and of silver for the Master, the immediate Past Master and the Wardens of all the Lodges on the registry of the Grand Lodge at the time of the union to whom its distribution should be confined.

W. C. STEPHENS,
Chairman.

It was moved by R. W. Br. W. C. Stephens, seconded by V. W. Br. E. R. O'Brien, and adopted,

That the report from the Committee on arranging a design for the medal, be received and approved, and the Grand Secretary be directed to get the medals and hanger prepared as early as possible at the cost of Grand Lodge.

The W. M. of Composite Lodge announced in Grand Lodge the death of Br. Mayerhoffer, Past Provincial Grand Chaplain.

The Grand Secretary read letters from the various Lodges not yet in affiliation with the Grand Lodge of Canada.

The Grand Secretary read the following letter and report which he had received from the St. John's lodge, No. 14, London, in answer to a memorial of Br. J. W. Kermott's, forwarded to this Grand Lodge, at its last Annual Communication, desiring a re-consideration of the charges preferred against him, and for which he had been expelled.

"T. B. HARRIS, ESQ.,

"Grand Secretary, Grand Lodge of Canada.

"DEAR SIR, & R. W. BR.

"By order of the Worshipful Master, I have the honor to transmit a copy of resolution, passed at a regular meeting of St. John's Lodge, No. 14, held at London, on the 9th day of November, 1858."

"Moved by Br. Wm. Daniell, seconded by Br. A. S. Abbott, and unanimously adopted,"

"That the Report of the Committee on Br. Kermott's case be adopted, and that the Most Worshipful the Grand Lodge be respectfully requested to rescind the expulsion of Br. J. W. Kermott."

[A TRUE COPY.]

(Signed,)

"ALEX. S. ABBOTT,
"Secretary."

It was moved by R. W. Br. James Moffatt, seconded by R. W. Br. J. K. Brown, and adopted,

That the recommendation of St. John's lodge, No. 14, be received, and that Br. J. W. Kermott be again re-instated to good masonic standing by this Grand Lodge.

A letter was read from R. W. Br. F. W. Cumberland, D. D. Grand Master, for the Toronto district, tendering his resignation of that office, in consequence of his having to visit Europe; the M. W. Grand Master was pleased to relieve him from performing his duties, and appointed R. W. Br. F. Richardson, the Grand Registrar, to take charge of the district.

The Committee appointed to examine the Provincial

Grand Lodge Regalia and Clothing, presented the following :

To the M. W. Grand Master and the Grand Lodge of Canada :

The committee appointed to make the necessary alteration in the Provincial Grand Lodge Clothing,

REPORT,

That they have examined the same and find that no change can be made without incurring great expense, and an almost renewal of the clothing. The committee therefore recommend that the Grand Lodge continue the use thereof, until such time as the funds will admit of a complete new set being ordered.

F. W. CUMBERLAND, }
W. R. HARRIS, } *Committee.*

TORONTO, 19th July, 1859.

It was moved by R. W. Br. J. K. Brown, seconded by V. W. Br. E. R. O'Brien,

That the Report of the Committee on Regalia be received.

The M. W. Grand Master instructed the Committee to have the word "West" removed in all cases where practicable.

The following letter, addressed to the Grand Secretary of the United Grand Lodge of England, announcing the recent union of the Craft in Canada, together with the reply thereto, were then read :—

"GRAND LODGE OF CANADA,

"GRAND SECRETARY'S OFFICE, }
"HAMILTON, C. W. 13th November, 1858. }

"DEAR SIR, AND R. W. BR.

"Under the direction of a resolution of Grand Lodge, the Grand Secretary forwarded, on the 9th February, 1856, to the Grand Secretary of the Grand Lodge of England, an official announcement of the establishment of the Grand Lodge of Canada, and setting forth the causes which had led to, and the course pursued in its formation, expressing the earnest desire of its members that an intimate and friendly alliance should exist between them and the Grand Lodge of England, and in the true spirit of brotherly love, the first and greatest

principle of our beloved institution, proffering them the right hand of fellowship, and claiming a reciprocation of our fraternal regard.

"To that address no reply has been received.

"I am now instructed by Grand Lodge, to hand you the accompanying printed copy of the address, containing the official announcement above referred to, and for the information of your Grand Lodge, briefly to review the various circumstances that since that period have transpired, affecting the interests of Freemasonry in this Province.

"You are aware that at the time of the formation of the Grand Lodge of Canada, by the union of 41 Lodges, holding Warrants from the Grand Lodges of the United Kingdom; a number of Lodges attached to the Provincial Grand Lodge of Canada West, declined to unite themselves with the Grand Lodge of Canada, determining to retain their allegiance to the Grand Lodge of England, until they had made another effort to obtain from their Parent Grand Lodge those concessions which had become indispensable to the progress of the Craft in Canada, and you have been informed, that having failed to obtain the required concessions from the Grand Lodge of England, those Lodges, at a meeting of the Provincial Grand Lodge, on the 9th of September, 1857, surrendered their Warrants, and with the concurrence and co-operation of the Provincial Grand Master, declared themselves an independant Grand Lodge, under the title of the 'Ancient Grand Lodge of Canada,' claiming equal Masonic rights and jurisdiction with the previously established Grand Lodge of Canada.

"As might have been anticipated, the existence of these rival bodies was soon found to be subversive of the best interests of the Craft in the Province, and efforts were promptly made by the leading members of both parties, for arranging their differences and uniting under one Grand Lodge, and after much anxious consideration, and many earnest endeavours to effect a Constitutional Union of the two Bodies, it was satisfactorily and successfully accomplished on the 14th of July, 1858, the amalgamated body, numbering over 100 Lodges, by an unanimous vote retaining the title of the senior Grand Lodge, the Grand Lodge of Canada.

"I have now the honor of enclosing copies of the Annual Report of the Proceedings of the Grand Lodge, and am to beg your reference to pages 52, to 56 and 58, 59, 64 to 67, which contain a statement of the action taken by the two Bodies separately, in arranging and conjointly in consummating this happy and lasting union.

"The Grand Lodge of Canada feels assured that the Grand Lodge of England cannot fail to receive the foregoing information of the adjustment of these difficulties, and the consequent advancement and prosperity of the Canadian Fraternity, with that degree of satisfaction and concern that an affectionate parent would derive from the hearing of the success and well-being of a son, who, having arrived at years of maturity, and having to seek his fortunes in a foreign country, had naturally and necessarily, to assume the management of his own affairs, and had done so without abating in the slightest degree his filial love and respect for his parent. In this light the Grand Lodge of Canada, now direct me to submit through you, to the Grand Lodge of England this statement of our position and prosperity, renewing its assurance of due respect for the Grand Lodge of England, and sincere fraternal regards towards their brethren in England."

"I have the honor to remain,

"Dear Sir, and R. W. Brother,

"Yours faithfully and fraternally,

"THOS. B. HARRIS, *G. S.*"

"To R. W. WILLIAM GRAY CLARKE, ESQ.,

"*Grand Secretary, &c. &c. &c.*"

[REPLY.]

"FREEMASONS' HALL, LONDON,
" December 16th, 1858.

"DEAR SIR AND R. W. BROTHER:

"Your letter of the 13th November, with enclosures, arrived here on the 30th, and I immediately laid them before the M. W. Grand Master, the Earl of Zetland, who had just reached London in order to attend the Grand Lodge on the following day.

"You are aware that by our laws it is ordered, that no business shall be brought into discussion in the Grand Lodge without notice being given previously at the General Committee, which meets on the Wednesday fortnight before the quarterly communication; but the Grand Master, having heard that a communication was likely to be forwarded announcing that arrangements had been made for the junction of the two previously existing ruling masonic bodies in Canada West, and his Lordship being desirous that, if such a communication did arrive, it might immediately be taken into consideration, directed notice to be given at the General Committee, on the 17th November, that 'in case of official intimation being received of the establishment of a Grand Lodge of Canada, he would bring forward a motion having reference to that body, with a view to its recognition, should circumstances justify such a course.'

"Although the circumstances under which the Grand Lodge of Canada has been formed, have been before the Grand Master in an unofficial form for some months past, the late period at which the official notification arrived might have justified delay; still, his Lordship feeling strongly the desirableness of some conclusion being arrived at without waiting a period of three months, and the tenor of your communication leading him to the belief that the new Grand Lodge of Canada was actuated by a spirit of truly masonic feeling and enlarged views for the welfare of our cherished Craft, did not hesitate to suggest, for the consideration of the Grand Lodge, the following motion, which was adopted with a cordial and Masonic confidence, viz:—'That official intimation having been received of the formation of the Grand Lodge of Antient Free and Accepted Masons in Canada, this Grand Lodge recognises that Body as an Independent Grand Lodge, having jurisdiction over the Province hitherto known as Canada West, and expresses also its desire to entertain henceforth with it such a cordial and fraternal intercourse as will serve to promote the interests of Masonry in both countries.' And a resolution was unanimously passed, that the M. W. Grand Master be requested to communicate, in appropriate terms, to the Grand Lodge of Canada, the resolution to which the Grand Lodge had come upon the question.

"Acting upon these resolutions the M. W. Grand Master commands me to say that he most cordially extends the right hand of fellowship to the M. W. Grand Master of the Grand Lodge of Canada West, and the Independent Grand Lodge of Canada, and acknowledges the independence of that Body.

"As, however, there are some few Lodges in Canada West who have signified their desire to retain their attachment to, and in immediate connection with the Grand Lodge of England, from whom they received their Warrants; the Grand Lodge, and the Grand Master, feel that they were not at liberty to withdraw their protection from such Lodges against their will, I therefore claim for them, from the Grand Lodge of Canada, recognition of their present position, with all their Masonic privileges and those of their Members respectively. The M. W. Grand Master feels that this is simply an act of justice, and based on the same principle as that enunciated in your communication, of the satisfaction which an affectionate parent would derive from the well-doing of a son, who having arrived at years of maturity and settled in a foreign land, was able to manage

well for himself without abating in the slightest degree his filial love ; for in the same way that affectionate parent would derive satisfaction in assisting and protecting another son who was anxious to remain with him, nor ought that parent to compel him to quit his household while he was desirous of continuing in it.

“From a perusal of the documents forwarded by you, the M.W. Grand Master, and the Grand Lodge of England, distinctly understand, and they as distinctly stipulate—while making this recognition of the independence of the Grand Lodge of Canada—that the Districts of Quebec, Montreal, New Brunswick and Nova Scotia, (Provinces now under the jurisdiction of the Grand Lodge of England) form no part thereof, and that their Provincial or District Grand Officers, and the Officers and Members of the subordinate Lodges, and their several Acts and Certificates, and the Certificates and Acts of the Grand Lodge of England, in regard to them, shall be recognised and received by the Grand Lodge of Canada and its several Lodges, with that cordial good will and fraternal feeling which can alone maintain the honor, the unity, and the advantages of the great Masonic family in its various branches and ramifications throughout the nations of the earth.”

“I have the honor to be,

“Dear Sir and R. W. Brother,

“Yours faithfully and fraternally,

“WM. GRAY CLARKE, *G. S.*”

“THOMAS B. HARRIS, Esq.,

“*Grand Secretary Grand Lodge of Canada.*”

It was moved by R. W. Br. A. Bernard, seconded by R.W. Br. James A. Henderson, and adopted,—

That the correspondence now read be referred to a Special Committee of three, and to report resolutions thereon for the adoption of Grand Lodge.

The M. W. Grand Master appointed M.W. Br. W. C. Stephens, R.W. Brs. Kivas Tully and S. B. Harman, to be such committee.

A letter was read from Br. Lothrop, complaining of the action of Sussex Lodge, No. 6, in suspending him ; and also stating his inability to attend Grand Lodge to answer the charges.

M.W. Br. W. C. Stephens, on behalf of the Committee on Rank and Precedence,

REPORTED,—

That in consequence of the unforeseen delay in the publication of the Proceedings of the last Annual Communication, and the consequent short period allowed to the Lodges, not in alliance with this Grand Lodge, to

determine whether they will accept or reject the important advantages offered to them, by an immediate affiliation, would desire that the Grand Lodge should extend the time until the next Annual Communication.

The Report was received and concurred in.

The Grand Secretary laid before Grand Lodge the accompanying Resolutions of recognition from the Grand Lodge of New Jersey, which were received and ordered to be entered on the Minutes :

R. W. GRAND LODGE OF NEW JERSEY,
TRENTON, January 13th, A. D. 1858, A.L. 5858.

[Extract from the Minutes.]

"RESOLVED,—That the Grand Lodge of New Jersey believe the Grand Lodge of Canada, of which the M. W. William M. Wilson is Grand Master, and R. W. Thomas Bird Harris is Grand Secretary, to have been organised in accordance with the usages and customs of Ancient Freemasonry, and recognise her as a legally constituted body, and extend to her the fraternal hand of welcome.

"RESOLVED,—That we hail the Grand Lodge of Canada as a sister Grand Lodge, entitled to all rights and privileges of communication and correspondence by which the fraternity of Grand Lodges are bound together.

"I, JOSEPH H. HOUGH, Secretary of the Grand Lodge of the State of New Jersey, do hereby certify that the above are true copies of resolutions adopted by said Grand Lodge at its Annual Communication on the above date.

"In testimony whereof, I have hereto set my hand and affixed the seal of said Grand Lodge, at the city of Trenton, the tenth day of May, in the year of Our Lord one thousand eight hundred and fifty-eight, (1858.)

[L. S.]

"JOS. H. HOUGH,
"Grand Secretary."

It was moved by R. W. Br. W. B. Simpson, and seconded by R. W. Br. E. H. Dewar, and adopted,—

That the R. W. D. D. Grand Master for the London District, be requested to re-investigate the charges brought by Thistle Lodge, against Br. Dewson, and to report thereon to Grand Lodge, at its next meeting.

R. W. Br. A. Bernard gave notice that he would to-morrow, move,—

That a special committee, consisting R. W. Br. T. G. Ridout, M. W. Brs. Stephens and Harington, and R. W. Brs. Simpson and Harman, be appointed

to consider and report the best method in which this Grand Lodge can express its acknowledgements of the eminent services the M. W. Grand Master, Br. Wilson, has rendered to the Craft, during his occupation of the Oriental Chair.

The Grand Lodge was called from labor to refreshment, to meet at 3 o'clock, P. M.

The Grand Lodge resumed its sittings at 3.30, P. M.

The M.W. Grand Master, William Mercer Wilson,
on the throne.

Officers, Members and Representatives.

The Special Committee to whom was referred the correspondence from the Grand Secretary of the Grand Lodge of England, presented the following Report :—

BE IT RESOLVED,—

That whilst the Grand Lodge of Canada notes with pleasure the word "recognition" contained therein, and the promptitude of the Grand Lodge of England with reference thereto, they are under the necessity of calling attention to an error with respect to their territorial jurisdiction, in making the proffered recognition apply to Canada West, and they therefore await the re-communication of the same made perfect. It may be named that the Grand Lodge of England properly excludes Nova Scotia and New Brunswick, as they form no part of Canada, but are irregular in applying such exclusion to Canada East, as the Grand Lodge of Canada embraces the entire Province of East and West, or Upper and Lower Canada, which were united into one Province in 1843.

The Grand Lodge of Canada merely desires to allude to the well-recognized principles of Masonic jurisprudence that "more than one Grand Lodge cannot exist in the same Kingdom, State or Territory," without destroying that unity which must be admitted as forming the basis of all Masonic legislation.

On motion of R. W. Br. W. B. Simpson, seconded by M. W. Br. T. D. Harington,—

The report of the Special Committee, appointed to take into consideration the letter from the Grand Secretary of the Grand Lodge of England, was received and unanimously adopted.

The Grand Secretary was directed to transmit a certified copy under seal.

It was moved by R.W.Br. James Moffat and unanimously adopted,—

That the thanks of the Grand Lodge be tendered to the Directors of the Grand Trunk Railway, for the liberality evinced towards its Members, by extending to them the privilege of travelling over their line at half-fare.

The M. W. Grand Master announced that a Grand Masonic Ball would take place in the evening, under his patronage. The surplus funds to be applied to local benevolence.

The Grand Lodge was called from labor to refreshment, to meet at 10 o'clock, A. M., to-morrow.

Thursday, January 20th, 1859.

The Grand Lodge resumed its sittings at 10.30 o'clock,
A. M.

The M. W. Grand Master, Br. William Mercer Wilson,
on the throne.

Officers, Members and Representatives.

Resolutions from the "King Hiram" Lodge, No. 226,
J. R. Ingersoll, affiliating with this Grand Lodge, were
read and received.

The Grand Lodge ordered a Warrant of affiliation to be
issued to the "King Hiram" Lodge.

W.Br. T. C. Prosser, gave notice that at the next Annual
Communication he would move, that Art. 2, of proposing
members be amended by adding the following words:

No Lodge shall make a Mason, residing at a distance
from its neighborhood, without the W. M. first enquiring
under seerecy from the W. M's. of the Lodges nearest
to the residence of the applicant, whether there are any
reasons why such applicant should not be admitted.

It was moved by Br. Harris, seconded by W. Br. Francis,
and unanimously adopted,—

That in view of the discussion likely to arise at the next Annual
Communication of the Grand Lodge, on the question of the Rights and Privileges
of Entered Apprentices; the opinions of the M. W. Grand Master on that
subject as published in the "Masonic Pioneer," be re-printed at the expense
of Grand Lodge, and the Grand Secretary be instructed to forward six
copies thereof, to each lodge in this jurisdiction.

The Committee to whom was referred the consideration
of the best mode of establishing an uniformity of work,

REPORT,

That they have made some progress in this most important
of all Masonic matters, but they regret that they are not

able to report finally at this Communication of Grand Lodge. They would further add, that to the M. W. Grand Master the obligations of the Craft, as well as of themselves, are in an especial measure due for the invaluable assistance he has kindly rendered to the Committee, and feeling that they are only doing justice to the deep anxiety of the M. W. Grand Master, in thus recording his invaluable co-operation with the Committee, they respectfully suggest to Grand Lodge, that a resolution might be adopted empowering the Committee to report direct to the M. W. Grand Master, requesting him to receive the same and to name a day to be reserved at the next Annual Communication for exemplifying and adopting a Ritual, but that in the meantime the Lodges be informed that the English Ritual will be adopted as a basis.

(For the Committee)

W. B. SIMPSON.

F. RICHARDSON.

A. BERNARD.

T. WILSON.

It was moved by R. W. Br. James A. Henderson, seconded by R. W. Br. J. K. Brown, and unanimously

RESOLVED,

That the Report of the Committee on Work now read, be received, and that the recommendation therein contained be adopted in its fullest spirit. The Grand Lodge entertaining a warm sense of the deep interest evinced by the M. W. Grand Master in this important matter, and feeling assured that to him and the Committee, may be well committed the carrying to a successful conclusion the "Work" entrusted to them.

In accordance with notice given yesterday,

It was moved by R. W. Br. A. Bernard, seconded by R. W. Br. W. B. Simpson, and unanimously adopted,—

That a special Committee, consisting of R. W. Br. T. G. Ridout, M. W. Brs. Stephens and Harington, and R. W. Brs. Simpson and Harman, be appointed to consider and adopt the best method in which this Grand Lodge can express its acknowledgements of the eminent services the M. W. Grand Master, Br. Wm. M. Wilson has rendered to the Craft during his occupation of the Oriental Chair.

The M. W. Grand Master named R. W. Br. James A. Henderson, to be added to the Committee on "Work."

The Grand Secretary was directed to summons Br. Lothrop to appear and answer the charge preferred by Sussex Lodge, No. 6, Brockville, at the next Annual Communication, to be held in July next, at Kingston.

The M. W. Grand Master named R. W. Br. W. B. Simpson to be added to the Committee on "Rank and Precedence."

The Grand Lodge having completed its labors, was closed in *ample* form with solemn prayer.

[ATTEST.]

Thos. B. Harris
G. S.

Grand Lodge of Canada.

PROCEEDINGS.

At the Fourth Annual Communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada, held at the New Court House, in the City of Kingston, on the second Wednesday, the 13th day of July, A. L. 5859, A. D. 1859.

PRESENT.

GRAND OFFICERS.

- M. W. Br. William Mercer Wilson, Grand Master,
on the throne.
- “ “ “ T. D. Harington, as Deputy Grand Master.
- R. “ “ J. H. Isaacson, as Grand Senior Warden.
- “ “ “ Samuel Ross, as Grand Junior Warden.
- “ “ “ Richard Bull, D. D. G. M., Hamilton District.
- “ “ “ Francis Richardson, as D. D. G. M., Toronto
District.
- “ “ “ W. B. Simpson, D. D. G. M., Central District.
- “ “ “ E. Morris, D. D. G. M., Montreal District.
- “ “ “ Elisha Gustin, D. D. G. M., Eastern Township
District.
- “ “ “ Revd's F. J. Lundy and } Grand Chaplains.
- “ “ “ Septimus F. Ramsay, }
- “ “ “ J. B. Cherriman, as Grand Treasurer.
- “ “ “ J. C. Franck, as Grand Registrar.
- “ “ “ Thomas B. Harris, Grand Secretary.

V. W. Br.	E. R. O'Brien,	Grand Senior Deacon.	
" "	D. Curtis,	Grand Junior Deacon.	
" "	S. B. Campbell,	Grand Director of Ceremonies.	
" "	Henry Rowsell,	Grand Sword Bearer.	
" "	Wm. H. Weller,	Assistant Grand Director of Ceremonies.	
" "	L. H. Blondheim,	as Grand Pursuivant.	
" "	John Morrison,	Grand Tyler.	
" "	E. J. Barker,	} Grand Stewards.	
" "	P. Henry,		
" "	A. A. Stevenson,		
" "	Joseph Jackes,		
" "	J. B. Hall,		

PAST GRAND OFFICERS.

M. W. Br.	W. C. Stephens.....	P. G. M.
" "	T. D. Harington ...	P. G. M.
R. "	Rev. Joseph Scott...	P. D. G. M.
" "	J. H. Isaacson.....	P. D. D. G. M.
" "	Thompson Wilson...	P. D. D. G. M.
" "	Kivas Tully.....	P. D. D. G. M.
" "	Samuel D. Fowler...	P. G. S. W.
" "	James A. Henderson.	P. G. S. W.
" "	S. B. Harman.....	P. G. S. W.
" "	Samuel Ross.....	P. G. J. W.
" "	Geo. W. Whitehead.	P. G. J. W.
" "	Wm. M. Jamieson ..	P. G. Treasurer.
" "	Henry Grist.....	P. G. Ass't Dir'r of C.
" "	B. C. Davy	P. G. Steward.
" "	H. J. Martin	P. G. Steward.

R. W. Br. Kivas Tully, P.D.D.G.M., Representative of
the Grand Lodge of Ireland.

PAST MASTERS.

R. W. Br. E. Morris.	R. W. Br. S. B. Harman.
“ “ W. G. F. Downes.	“ “ T. Drummond.
“ “ R. Bull.	“ “ John Kerr.
“ “ Henry Groff.	“ “ G. F. La Serre.
M. “ Wm. M. Wilson.	“ “ James G. Fortier.
R. “ Samuel Ross.	“ “ J. J. Burrows.
“ “ W. B. Simpson.	“ “ J. A. Henderson.
“ “ Thos. Camm.	“ “ S. D. Fowler.
“ “ Hiram Fulford.	“ “ I. C. Franck.
“ “ Rev. J. Scott.	“ “ Alfred Campbell.
“ “ David Scott.	V. “ W. H. Weller.
“ “ Elisha Gustin.	“ “ B. C. Davy.
V. “ H. J. Martin.	R. “ F. Richardson.
R. “ J. H. Isaacson.	“ “ J. B. Cherriman.
“ “ Kivas Tully.	V. “ Joseph B. Hall.
“ “ Thos. B. Harris.	“ “ J. Murry.
V. “ D. Curtis.	“ “ H. Holmes.
M. “ W. C. Stephens.	“ “ R. Leslie.
“ “ M. Mitchell.	“ “ J. H. Peck.
V. “ S. B. Campbell.	“ “ C. Campbell.
“ “ Jeremiah Taylor.	“ “ James Young.
“ “ T. W. Thomas.	“ “ Isaac P. Willson.
R. “ T. Wilson.	“ “ Levi C. Bailey.
V. “ E. R. O'Brien.	“ “ G. W. Towner.
“ “ J. S. Walton.	“ “ G. Masson.
“ “ J. M. Ault.	“ “ James Willson.
“ “ G. Masson.	“ “ G. Henback.
V. “ E. J. Barker.	“ “ J. Boyd.
“ “ J. McDonnell.	“ “ G. T. Morehouse.
“ “ T. D. Warren.	“ “ W. S. Brownson.
M. “ T. D. Harington.	R. “ G. W. Whitehead.
R. “ W. M. Jamieson.	“ “ H. McPherson.
“ “ Denis Gale.	“ “ Sylvanns Joy.
“ “ F. W. Barron.	

A Constitutional number of Lodges being represented, the Grand Chaplain implored a blessing from the G. A. O. T. U.

The Grand Lodge was opened in *ample* form.

The Grand Secretary, from the Committee on Credentials reported the following Representatives and Proxies of regular chartered Lodges present, and the Officers and Proxies of Lodges under Dispensation, whom they recommend to be admitted and take part in the proceedings of Grand Lodge:

LODGE OF ANTIQUITY, MONTREAL.

V. W. Br. P. Henry G. Steward, S. W. and Rep.
R. W. Br. E. Morris, D. D. G. M., P. M.

PREVOST LODGE NO. 1, DUNHAM.

W. Br. Thomas Wood, W. M. and Rep.
R. " " Rev. Joseph Scott, P. D. G. M.
" " David Brown, P. M.

NIAGARA LODGE, NO. 2, NIAGARA.

W. Br. W. G. F. Downes, W. M. and Rep.

ST. JOHN'S LODGE, KINGSTON.

R. W. Br. S. D. Fowler, P. G. S. W., P. M.
" " Thos Drummond, P. M.
" " Geo. F. La Serre, P. M.
" " E. H. Parker, W. M.
" " G. M. Kinghorn, S. W.
" " John Power, J. W.
R. " " James A. Henderson, P. G. S. W., P. M.
" " John Kerr, P. M.
" " J. J. Barrows, P. P.
" " J. G. Fortier, P. M.

DORCHESTER LODGE, NO. 4, ST. JOHN'S.

W. Br. G. P. Morehouse, W. M. and Rep.
" " W. A. Osgood, P. M.

SUSSEX LODGE, NO. 5, BROCKVILLE.

W. Br. Thomas Camm, W. M. and Rep.
R. " " W. B. Simpson, D. D. G. M., P. M.
" " " Samuel Ross, P. G. J. W., P. M.
" " " Hiram Fulford, P. M.

BARTON LODGE, NO. 6, HAMILTON.

R. W. Br. Richard Bull, D. D. G. M. and Rep.

UNION LODGE, NO. 7, GRIMSBY.

Br. Wm. Fitch, W. M. and Rep.
R. W. " Rev. F. J. Lundy, Grand Chaplain, P. M.

NELSON LODGE, NO. 8, HENRYVILLE.

W. Br. George W. Parker, W. M. and Rep.

UNION LODGE, NO. 9, NAPANEE.

V. W. Br. B. C. Davy, P. G. Stewart, P. M. and Rep.

NORFOLK LODGE, NO. 10, SIMCOE.

M. W. Br. Wm. M. Wilson, G. M.

" H. Groff, W. M. and Rep.

MOIRA LODGE, NO. 11, BELLEVILLE.

Br. L. H. Henderson, J. W. and Rep.

W. " J. C. Franck, P. M.

" " Alfred Campbell, P. M.

GOLDEN RULE LODGE, NO. 12, STANSTEAD.

R. W. Br. E. Gustin, D. D. G. M., P. M.

V. " " H. J. Martin, P. G. Steward, P. M. and Rep.

WESTERN LIGHT LODGE, NO. 13, BOLTON.

Not represented.

TRUE BRITON'S LODGE, NO. 14, PERTH.

W. Br. D. Fraser, W. M. and Rep.

" " John Murry, P. M.

ST. GEORGE'S LODGE, NO. 15, ST. CATHARINES.

W. Br. Samuel G. Dolson, W. M. and Rep.

ST. ANDREW'S LODGE, NO. 16, TORONTO.

R. W. Br. S. B. Harman, P. G. S. W., P. M. and Rep.

" " " Wm. M. Jamieson, P. G. T., P. M.

V. " " Henry Rowsell, G. S. Bearer.

ST. JOHN'S LODGE, NO. 17, COBOURG.

V. W. Br. W. H. Weller, Assistant G. D. of C., P. M.

" Wm. H. Floyd, S. W. and Rep.

PRINCE EDWARD'S LODGE, NO. 18, PICTON.

Br. Wm. Smeaton, J. W. and Rep.

ST. GEORGE'S LODGE, NO. 19, MONTREAL.

V. W. Br. A. A. Stevenson, Grand Steward, W. M. and Rep.

ST. JOHN'S LODGE, NO. 20, LONDON.

Br. Thomas Irving, S. W.	} Representatives.
" John Keary, J. W.	

ZETLAND LODGE, NO. 21, MONTREAL.

R. W. Br. J. H. Isaacson, P. D. D. G. M., P. M.

" Edward Himes, S. W.	} Representatives
" W. A. Bovey, J. W.	

KING SOLOMON'S LODGE, NO. 22, TORONTO.

R. W. Br. Kivas Tully, P. D. D. G. M., P. M. and Rep.

RICHMOND LODGE, NO. 23, RICHMOND HILL.

Not represented.

ST. FRANCIS LODGE, NO. 24, SMITH'S FALLS.

Not represented.

IONIC LODGE, NO. 25, TORONTO.

R. W. Br. F. Richardson, D. D. G. M., P. M.

" " " Septimus F. Ramsay, Grand Chaplain.

" " J. B. Cherriman, W. M. and Rep.

ONTARIO LODGE, NO. 26, PORT HOPE.

V. W. Br. Joseph B. Hall, W. M. and Rep.

LODGE OF STRICT OBSERVANCE, NO. 27, HAMILTON.

R. W. Br. Richard Bull, D. D. G. M., P. M. and Rep.

MOUNT ZION LODGE, NO. 28, KEMPTVILLE.

W. Br. F. N. Moore, W. M. and Rep.

" " H. Holmes, P. M.

" " R. Leslie, P. M.

" W. Wagstaff, S. W.

UNITED LODGE, NO. 29, BRIGHTON.

W. Br. J. M. Wellington, W. M. and Rep.

" John Eyre, S. W.

COMPOSITE LODGE, NO. 30, WHITBY.

Br. William McCabe, S. W. and Rep.

JERUSALEM LODGE, NO. 31, BOWMANVILLE.

Not represented.

AMITY LODGE, NO. 32, DUNNVILLE.

V. W. Br. D. Curtis, G. J. D. (Proxy.)

WELLINGTON LODGE, NO. 33, GUELPH.

Br. W. P. Wilson.

THISTLE LODGE, NO. 34, AMHERSTBURG.

Not represented.

ST. JOHN'S LODGE, NO. 35, CAYUGA.

Not represented.

WELLAND LODGE, NO. 36, FONTHILL.

W. Br. Isaac P. Willson, P. M. and Rep.

KING HIRAM LODGE, NO. 37, INGERSOLL.

Not represented.

TRENT LODGE, NO. 38, TRENTON.

W. Br. J. H. Peck, W. M.

" Br. R. Gordon, S. W.

" James Young, J. W.

MOUNT ZION LODGE, NO. 39, BROOKLIN.

W. Br. Calvin Campbell, W. M. and Rep.

" " James Young, P. M.

ST. JOHN'S LODGE, NO. 40, HAMILTON.

R. W. Br. Thomas B. Harris, G. Sec., W. M. and Rep.

ST. GEORGE'S LODGE, NO. 41, KINGSVILLE.

Not represented.

ST. GEORGE'S LODGE, NO. 42, LONDON.

" Thomas Mackie, S. W. } Representatives.
" Thomas Mahan, J. W. }

KING SOLOMON'S LODGE, NO. 43, WOODSTOCK.

W. Br. George Forbes, W. M. and Rep.

" James Kintrea, S. W.

ST. THOMAS LODGE, NO. 44, ST. THOMAS.

W. Br. Charles Roe, W. M. and Rep.

BRANT LODGE, NO. 45, BRANTFORD.

V. W. Br. D. Curtis, W. M. and Rep.

WELLINGTON LODGE, NO. 46, CHATHAM.

Not represented.

GREAT WESTERN LODGE, NO. 47, WINDSOR.

Not represented.

MADOC LODGE, NO. 48, MADOC.

W. Br. B. H. Maybee, W. M. and Rep.

INDEPENDENT LODGE, NO. 49, QUEBEC.

W. Br. Denis Gale, P. M. and Rep.

CONSECON LODGE, NO. 50, CONSECON.

W. Br. Levi C. Bailey, P. M. and Rep.

CORINTHIAN LODGE, NO. 51, STANLEY MILLS.

R. W. Br. S. B. Harman, P. G. S. W. (Proxy.)

WELLINGTON LODGE, NO. 52, DUNNVILLE.

R. W. Br. W. C. Stephens, P. G. M. (Proxy.)

SHEFFORD LODGE, NO. 53, WATERLOO.

W. Br. Michael Mitchell, S. W. and Rep.

VAUGHAN LODGE, NO. 54, MAPLE.

V. W. Br. S. B. Campbell, G. D. of C. (Proxy.)

MIRICKVILLE LODGE, NO. 55, MIRICKVILLE.

W. Br. George Towner, P. M. and Rep.

VICTORIA LODGE, NO. 56, PORT SARINIA.

W. Br. George Masson, W. M. and Rep.

HARMONY LODGE, NO. 57, BINBROOK.

W. Br. Jeremiah Taylor, P. M. and Rep.

DORIC LODGE, NO. 58, OTTAWA.

W. Br. James Wilson, P. M. and Rep.

CORINTHIAN LODGE, NO. 59, OTTAWA.

W. Br. George Heuback, W. M. and Rep.

HOYLE LODGE, NO. 60, LA COLLE.

Not represented.

ACACIA LODGE, NO. 61, HAMILTON.

Not represented.

ST. ANDREW'S LODGE, NO. 62, CALEDONIA.

R. W. Br. Thos. B. Harris, G. S. (Proxy.)

SIMCOE LODGE, NO. 63, SIMCOE.

W. Br. John Boyd, P. M. and Rep.

KILWINNING LODGE, NO. 64, LONDON.

W. Br. T. Wolferstan Thomas, W. M. and Rep.

R. " " Thompson Wilson, P. D. D. G. M., P. M.

REHOBOAM LODGE, NO. 65, TORONTO.

V. W. Br. E. R. O'Brien, G. S. D., P. M. and Rep.

DURHAM LODGE, NO. 66, NEWCASTLE.

W. Br. John J. Robson, W. M. and Rep.

ST. FRANCIS LODGE, NO. 67, MELBOURNE.

Br. Wm. Campbell Tait, S. W. and Rep.

ST. JOHN'S LODGE, NO. 68, INGERSOLL.

M. W. Br. W. C. Stephens, P. G. M. (Proxy.)

STIRLING LODGE, NO. 69, STIRLING.

W. Br. W. J. Brownson, P. M. and Rep.

KING LODGE, NO. 70, KING.

V. W. Br. S. B. Campbell, G. D. of C. (Proxy.)

VICTORIA LODGE, NO. 71, SHERBROOKE.

W. Br. J. S. Walton, P. M. and Rep.

ALMA LODGE, NO. 72, GALT.

Not represented.

ST. JAMES' LODGE, NO. 73, ST. MARY'S.

Not represented.

ST. JAMES' LODGE, NO. 74, MAITLAND.

Br. James Morey, J. W. and Rep.

ST. JOHN'S LODGE, NO. 75, TORONTO.

V. W. Br. Joseph Jackes, S. W. and Rep.

OXFORD LODGE, NO. 76, WOODSTOCK.

R. W. Br. G. W. Whitehead, W. M. and Rep.

LODGE OF FAITHFUL BRETHREN, NO. 77, MANILLA.

Br. H. M. Fraser, (Proxy.)

KING HIRAM LODGE, NO. 78, TILLSONBURG.

W. Br. J. M. Ault, W. M. and Rep.

SIMCOE LODGE, NO. 79, BRADFORD.

Not represented.

ALBION LODGE, NO. 80, NEWBURY.

V. W. Br. Henry Grist, P. Ass't. G. D. of C. (Proxy.)

ST. JOHN'S LODGE, NO. 81, DELAWARE.

V. W. Br. Henry Grist, P. Ass't. G. D. of C., W. M. and Rep.

ST. JOHN'S LODGE, NO. 82, PARIS.

M. W. Br. W. C. Stephens, P. G. M. (Proxy.)

BEAVER LODGE, NO. 83, STRATHROY.

W. Br. G. Masson, P. M. and Rep.

CLINTON LODGE, NO. 84, CLINTON.

Br. R. H. Read, Sec., (not a qualified Rep.)

RISING SUN LODGE, NO. 85, FARMERSVILLE.

W. Br. Wm. H. Giles, W. M. and Rep.

WILSON LODGE, NO. 86, TORONTO.

R. W. Br. Kivas Tully, W. M. and Rep.

V. " " S. B. Campbell, G. D. of C., P. M.

" L. L. Levey, S. W.

MARKHAM UNION LODGE, NO. 87, MARKHAM.

Br. H. R. Corson, S. W. and Rep.

ST. GEORGE'S LODGE, NO. 88, OWEN SOUND.

W. Br. Henry McPherson, P. M.

" " Thomas Gordon, W. M. and Rep.

KING HIRAM LODGE, NO. 89, LINDSAY.

W. Br. Wm. McDonnell, W. M. and Rep.

" H. McLean Fraser, S. W.

MANITO LODGE, NO. 90, COLLINGWOOD.

R. W. Br. F. Richardson, D. D. G. M., (Proxy.)

COLBORNE LODGE, NO. 91, COLBORNE.

W. Br. J. S. Scott, W. M. and Rep.

CATARAQUI LODGE, NO. 92, KINGSTON.

W. Br. A. S. O'Loughlin, W. M. and Rep.

" John V. Noel, S. W.

V. W. Br. E. J. Barker, G. Steward, P. M.

" " John McDonnell, P. M.

NORTHERN LIGHT LODGE, NO. 93, KINCARDINE.

Not represented.

ST. MARK'S LODGE, NO. 94, PORT STANLEY.

W. Br. Thos. D. Warren, W. M. and Rep.

RIDOUT LODGE, NO. 95, OTTERVILLE.

W. Br. Sylvanus Joy, W. M. and Rep.

CORINTHIAN LODGE, NO. 96, BARRIE.

Not represented.

SHARON LODGE, NO. 97, SHARON.

W. Br. James Bowman, W. M. and Rep.

" J. C. Hagaboom, J. W.

TRUE BLUE LODGE, NO. 98, ALBION.

W. Br. Wm. Graham, W. M. and Rep.

TUSCAN LODGE, NO. 99, NEWMARKET.

Not represented.

VALLEY LODGE, NO. 100, DUNDAS.

Not represented.

IRON DUKE LODGE, NO. 101, ARTHUR.

Not represented.

MOUNT BRYDGES LODGE, NO. 102, MOUNT BRYDGES.

V. W. Br. Henry Grist, P. Ass't. G. D. of C. (Proxy.)

MAPLE LEAF LODGE, NO. 103, ST. CATHARINES.

W. Br. William McGhie, W. M. and Rep.

" James Seymour, J. W.

ST. JOHN'S LODGE, NO. 104, NORWICHVILLE.

W. Br. Chas. Lewis, W. M. and Rep.

ST. MARK'S LODGE, NO. 105, DRUMMONDVILLE.

M. W. Br. T. D. Harington, P. G. M. (Proxy.)

BURFORD LODGE, NO. 106, BURFORD.

Not represented.

ST. PAUL'S LODGE, NO. 107, LONDON.

Br. John Keary, J. W. (Proxy.)

BLENNHEIM LODGE, NO. 108, DRUMBO.

R. W. Br. Thos. B. Harris, G. Sec. (Proxy.)

UNDER DISPENSATION.

UNION LODGE, SYDENHAM.

Br. Joseph Watson, S. W. }
" Samuel Campbell, J. W. } Representatives.

CENTRAL LODGE, PRESCOTT.

W. Br. M. Northrup, W. M. and Rep.

MORPETH LODGE, MORPETH.

W. Br. George Masson, (Proxy.)

MAITLAND LODGE, GODERICH.

Not represented.

WILSON LODGE, WATERFORD.

W. Br. John Boyd, W. M. and Rep.

HOPE LODGE, PORT HOPE.

Br. Thomas Ridout, Rep.

CASSIA LODGE, SYLVAN.

Not represented.

STANBRIDGE LODGE, STANBRIDGE.

Br. H. O. Meigs, S. W., Rep.

On motion, the report from the Committee on Credentials was received and adopted.

The Rules and Regulations for the Government of the Grand Lodge, during the time of public business, were read.

The minutes of the last Annual Communication held in Toronto, on the 14th day of July, A. L. 5858, as also of an Especial Communication, held at the same place, on the 19th day of January, A.L. 5859, were read, and, on motion, were confirmed.

The M. W. Grand Master then read the following Address; also, his Correspondence on the settlement of Canadian difficulties during the past year:—

A D D R E S S.

BRETHREN OF THE GRAND LODGE :

Again it becomes my pleasing duty to bring before you a brief synopsis of the Masonic events of the year now passed away, and to congratulate you upon the unexampled prosperity which still attends upon our Order, and marks our progress. On God, the Great Architect of the Universe, who has thus far blessed and prospered our endeavors to spread abroad the cement of brotherly love, we would, with grateful hearts and deep reverence, acknowledge our entire dependence and reliance, and to Him we would earnestly address our prayers for a continuance of his fostering care and guidance.

THE UNION.

In reviewing the Masonic incidents of the past year, the first in importance and interest, which has transpired since I last addressed you, was undoubtedly that auspicious and ever to be commemorated event, the *Union of the Craft*, which took place in the City of Toronto, on the evening of the 14th day of July last; an event, not only of the greatest importance to the Masons of this Province, but one which has elicited expressions of unmingled satisfaction and delight from our sister Grand Lodges,

and which proved to the Masonic world, that the Masons of this jurisdiction, deeply impressed with the belief that *Union* was essential to the prosperity of the Order, could cast aside and forget the unhappy differences which had kept them so long apart, and ignoring all personal and local feeling, did unite for the purpose of promoting the great objects, to attain which, we as Masons are all associated. I congratulate you, brethren, upon the happy consummation of this important event, and upon the many gratifying incidents which have already resulted from this most happy union.

THE GRAND LODGE OF ENGLAND.

At a Special Meeting of this Grand Lodge, convened by me on the 19th of January last, an Official Communication from the Grand Lodge of England, containing a recognition of this Grand Body, as having Masonic jurisdiction over Canada *West*, was laid before the brethren then assembled, when a resolution calling the attention of our English brethren to the error which had been committed in thus attempting to limit our territorial jurisdiction, was unanimously adopted; and your Grand Secretary instructed to forward a copy of it to England. Knowing the importance which our brethren generally attached to a full recognition from England, and feeling most desirous myself that no matter of minor importance should keep us longer apart, I addressed a letter to the Right Honorable the Earl of Zetland, the Most Worshipful the Grand Master of Masons in England, in which I endeavored to explain certain matters which appeared to me not to have been clearly understood by the Members of the Grand Lodge of England. This letter reached his Lordship the day previous to the March meeting, and was by him laid before the Grand Lodge with the remark, that although it was an unofficial letter addressed to himself, and in some respects private, that its importance justified him in laying it before them with the other communications which had been received. After some discussion the whole question was, by resolution, left in the hands of the Grand Master, with full powers to take such action in the matter as he might consider most consistent with the honor of their Grand Lodge, and most courteous to the Grand Lodge of Canada. I have

great pleasure in announcing to you, that the correspondence which then took place between the M. W. Grand Master, and myself, has been of the most pleasing and fraternal character, and that the fullest and most fraternal intercourse between the brethren of our respective jurisdictions is now established.

GRAND LODGE OF SCOTLAND.

It is also my pleasing duty to inform you that at the May meeting of the M. W. the Grand Lodge of Scotland, a resolution recognizing this Grand Body, was unanimously adopted, and that information of this gratifying fact, has been officially announced to me.

OF NEW YORK.

In March last, I received a kind and fraternal letter from the M. W. the Grand Master of Masons in the State of New York, announcing our formal recognition by the Grand Lodge ; these letters, with my replies, will be found in my correspondence.

OHIO.

In September last, I was gratified by the receipt of a letter from our distinguished Brother, the M. W. Lucius V. Biercere, Past Grand Master of Ohio, conveying his warmest congratulations, upon the happy union which had taken place among the Masons of Canada, and tendering for your acceptance as a mark of his high esteem and regard, a "*Setting Maul*," made from the wood of an olive tree, that grew upon the Mount of Olives. This "working tool" I now, in his name present to you, nothing doubting but that this mark of fraternal feeling will be reciprocated by you, and suitably acknowledged.

OF MASONIC JURISPRUDENCE.

My Masonic correspondence during the past year has been most voluminous, and many interesting and important questions in Masonic jurisprudence have been submitted for my opinion and decision. These questions, have, after careful consideration, been decided by me in accordance with what I believe to be the

principles of Masonic Law; the jurisprudence of Masonry (as the learned Bro. Mackey remarks in his valuable treatise on the Principles of Masonic Law) is founded, like all legal science, on abstract principles, which govern and control its entire system, and although there are certain fundamental laws of the Institution, concerning which, there has never been any dispute, and which have come down to us with all the sanction of antiquity and universal acceptation, there are questions which occasionally arise, upon which conflicting decisions have been given, by high Masonic authorities; and in settling these, we can only be guided by the light which has been vouchsafed to us, and by a reference to the general principles of jurisprudence and the peculiar character of the Masonic system. Among the many questions which have been submitted for my decision, there is one, with reference to which there appears to be a great diversity of opinion, and as it is desirable that, in our own jurisdiction especially, there should be a uniformity of practice, in everything relating to the working of our system, and a well-defined *law* upon every point of importance, I now bring the question before you, so that in future there may be no room for doubt or cavil upon the subject.

ON EXCLUSION AND EXPULSION.

The question I refer to, is this—to what extent are the privileges of a Mason affected who has been *excluded* from his Lodge for the non-payment of dues? By referring to the Book of Constitutions, under the head “Of Private Lodges,” section 25, you will find the general law bearing upon this subject, and by a note at the foot of the page you will also find an explanation of the terms “*excluded*” and “*expelled*.” The view which I have taken of this question, is similar to what I believe to be the practice of the Grand Lodge of England, and is also in accordance with the opinions expressed by Dr. Mackey, and many other intelligent writers upon this subject, and that is, that *exclusion* from a Lodge for non-payment of dues, does not affect the standing of the member excluded, in his relation to the Craft in general—were it not so, there would, it appears to me, be but little difference between the penalties of exclusion and expulsion—and yet, how broad is the distinction between them! From the disabilities of the former, the member

is at once relieved by paying up his arrears, while from the latter he can only be relieved by the action of Grand Lodge, the one affects simply his engagements with his own Lodge, the other his relation with the Order everywhere, and is the highest penalty known in masonry ; it is of course scarcely necessary for me to say, that there is a broad distinction to be drawn between the mere exclusion of the member of a Lodge for non-payment of dues, and his exclusion for gross, immoral or infamous conduct—the conclusion to which I have arrived in my own mind is, that the mere non-payment of dues should not carry with it such a penalty, as would deprive a brother of those privileges, which are generally regarded as inherent in him as a Mason. Before leaving the subject, I will only add, that in my opinion had the 22nd clause, under the same head, “Private Lodges” been allowed to remain as originally drafted, and brethren were still restricted to being members of only one Lodge, then the penalty of exclusion would have been more severely felt, and there would, in all probability, have been no necessity for bringing this matter thus prominently forward ; I however submit the whole question for your consideration and decision, directing your attention at the same time to Section 6th, under the article “members and their duty,” which clause also bears upon the point at issue.

ON UNAFFILIATED MASONS.

The clause in the Book of Constitution which deprives non-affiliated Brethren of the right to certain masonic privileges, has been considered by many members of the Fraternity, as not only extremely harsh in its enactments, but as entirely unnecessary ; and I have been frequently urged to bring up the subject before Grand Lodge, with a view to its reconsideration. There can of course be no objection to our discussing this or any other part of our Constitution, and it is the privilege of any member of this Grand Body upon giving regular notice, to move either for the revision or erasure of any portion of it. I must, however, state, that I would much regret any alterations being made in the clause referred to ; the “*Old Charges*” say “every Brother *ought to belong to a Lodge, and to be subject to its By-Laws, and the General*

Regulations," and I again concur with Brother Mackey, when he asserts, that the position of an unaffiliated Mason, is contrary to the *spirit* of our institution, and that affiliation is a *duty* obligatory on every Mason. Our Constitution does not prevent us as Masons, from assisting an unaffiliated brother, or the members of his family, who may require it, neither does it interdict us from giving his remains Masonic burial, it merely enacts that he or they "shall not be entitled" &c., &c. We at once admit the right of every man to withdraw from a voluntary association, but at the same time (following the argument of Dr. Mackey, G. Master Morris and others.) while we regard it as an undoubted precept of the Order, that every Mason should belong to a Lodge, and contribute so far as his means will allow, to the support of the institution, we also hold that by his demission he violates the principles, and disobeys the precepts of the Order, and by his own act he dissevers all connection between himself and *the Lodge organization* of the Order, and divests himself of all the rights and privileges which belong to him as a member of that organization, still remaining, however, subject to the government and discipline of the Order.

ON DISPENSATIONS.

Since our last Annual Meeting I have granted Dispensations for opening eight new Lodges in various parts of this jurisdiction, the names adopted by these new bodies, and their locations, will be reported to you by the Grand Secretary, and it will be for you to determine whether the temporary authority under which they now act, shall be at once replaced by a regular Warrant of Constitution. In addition to the requirements of the Constitution as preliminary to the granting of Dispensation for that purpose. I have of late declined granting the authority prayed for, unless proof is adduced to my satisfaction, that the proposed Master is competent to perform the ceremony of opening and closing his Lodge, and to confer the various degrees, according to due and ancient form; and I would suggest, for the consideration of future Grand Masters in this jurisdiction, the propriety of their adopting a similar precaution, as experience has convinced me, that neither the respectability nor the influence of our order is to be determined by its mere numerical strength.

ON THE "ANTIEN CHARGES."

I feel it to be my duty on the present occasion, to direct the attention of Masters of Lodges to the necessity which exists, for more frequently causing to be read in open Lodge for the information and instruction of the craft, the "*antient charges*," these contain a concise but succinct summary of a Mason's duties, and have been in the possession of the fraternity for many generations, and are regarded by us as containing the fundamental laws which govern the Order. These laws and principles should, upon every opportunity, be pressed upon the attention of the brethren, and every violation of them should be condemned and punished. Strict discipline and honest dealing are essential to the preservation of the high character and standing of the Order, and should ever distinguish its members; and yet, in breach of that very confidence which the nature of our own institution creates, how often are we pained to hear of instances where this has been grossly abused! Prompt and exemplary punishment should follow such conduct, and the unworthy member should be *at once* dealt with by his Lodge.

ON A GENERAL GRAND LODGE.

In perusing the printed Proceedings of our sister Grand Lodges in the neighboring Union (from which I derive much information and pleasure) I observe that the subject of establishing a *General Grand Lodge*, as a High Court of Appeal in all matters Masonic, has occupied their attention, and has elicited much discussion and comment, and that a convention of Grand Officers, hailing from the various Masonic jurisdictions in the United States, will take place at Chicago in the month of September next, for the purpose of taking into consideration the propriety of establishing such a body.

I have not been able to give the subject that attention which its importance demands, but my present opinion is, that although much good might result to the craft generally from a general meeting of its rulers, the creation of a General Grand Body would be neither expedient nor proper. Grand Lodges, it appears to me, should ever retain supreme authority in their respective jurisdictions, and should not be subject either to the dictation or

control of any authority whatever. I am not aware whether this Grand Lodge has been invited to send representatives to the proposed convention, and I only introduce the subject to you as one possessing a general interest, leaving you to take such action in the matter as you may deem expedient.

ON ELECTIONS.

My attention has been directed to a circular issued by the W. M. of one of our subordinate lodges to all the other lodges in the jurisdiction, in which the subject of the approaching election for the highest office in your gift, and the claims of certain distinguished brethren to that honor, is discussed; and I now avail myself of the present opportunity to express my regret that the names of the brethren should have been thus used without their consent, and my unqualified disapprobation of the whole proceeding, and at the same time to express a hope that no attempt, thus improperly to influence the Brethren in the exercise of their rights, will ever again be made; the *attempt*, in my opinion would almost invariably defeat the object aimed at, besides being to a certain extent, calculated to injure the feelings and standing of the individual, whose advancement, it was undoubtedly meant to secure.

OFFICIAL VISITS.

On referring to my Masonic Journal for the past year, I find that in August last I limited my official visits to the Lodges situated in my own County, and in September, to our Lodges in Norwichville and Otterville. In the month of November I had the pleasure of meeting the members of "St. Andrew's," "Ionic," and "St. John's" Lodges, of Toronto, and the brethren of Cobourg and Kingston; our R.W. brothers Kivas Tully and W.B. Simpson having kindly accompanied me through their respective districts; during the same month I assisted at the funeral of a dear friend and brother, the late John G. Williams, Esq., of Otterville, one whose kindness of disposition and high character endeared him to all who knew him. In December, I assisted at the consecration of "Valley" Lodge, Dundas, and of "Maple Leaf" Lodge, St. Catharines. This latter beautiful lodge room has since, I am

informed, been destroyed by an accidental fire. In January, I installed the Officers of our Lodge at Paris, and paid, during the same month, a very brief but pleasant visit to "Wilson" Lodge, Toronto. Our special meeting also took place at Toronto, on the 19th of this same month. In February, I attended the funeral of brother R. U. Wilson, a respected member of Norfolk Lodge.

In March I opened a new Lodge in the flourishing village of Waterford, and delivered an address to a large and attentive audience.

In May I visited the beautiful City of Cincinnati, in Ohio, and had an opportunity of inspecting the magnificent Masonic Temple, now in course of erection there. I also had the pleasure of being present at the annual communication of the Grand Lodge of Indiana, and of meeting upon that occasion the Grand Masters of Kentucky, Ohio, Illinois, and Indiana, and many other distinguished members of our Order—the kindness and attention, which I received during my stay in Indianapolis, will ever remain a cherished recollection.

In June I inspected the work of our new Lodge at Waterford, and had great pleasure in expressing my approval of it, and of the general efficiency of the officers. I also visited "Simcoe" Lodge, and had the pleasure of assisting in the installation of its Officers. I spent St. John's day at Woodstock, where I met, not only the members of the two lodges established in that place, but also many Brethren from various parts of the surrounding country. In this, and all my official visits I have ever been received with marked attention and respect, and a hearty and fraternal welcome, has ever awaited me; and I would express my grateful acknowledgments to the brethren for the undeviating kindness I have received, upon every occasion from one and all of them.

COMMITTEES.

I indulge in the hope that the various Grand Officers and Committees will be prepared at an early period of the Session, to submit their respective Reports, for your consideration and action. It would much facilitate the general business were these Reports forwarded to the Grand Secretary previous to the time appointed

for our Annual Meeting. I have had some difficulty in securing the services of an efficient brother to prepare a Report upon "Foreign Correspondence." This is a work of great labor, and must consume much time in its preparation. I would suggest, therefore, that some remuneration should be made to the Chairman of that Committee for his services.

ON WORK.

The Committee on Work, I am pleased so say has made considerable progress. It is necessary for me to inform you that this subject has engaged much of my attention during the last three years. The establishment of a correct standard I regard as the most important duty now devolving on this Grand Lodge; and when we consider that this *system*, when once determined upon, and approved, is to be the rule and guide, not only for the present members of our Order, but for all future generations of Masons in this jurisdiction, its great importance may become at once apparent. In my researches among the records of the Order for *light* on this subject, I have found much that has amply rewarded my labor, and from intelligent Brethren in England and elsewhere, I have also acquired much valuable information. We have, as you are aware, adopted what is technically called the *English mode of work*, as a basis, and I have come to the conclusion that to England we must look for the pure and ancient work. After the union of the two Grand Lodges in 1813, a Lodge of Reconciliation, composed of the most intelligent Masons from both of the former bodies was named by the United Grand Lodge. These brethren met and agreed as to the exact form of work to be adopted; and in 1814 this system, after the most careful examination and the fullest deliberation, was exemplified and solemnly sanctioned by the Grand Lodge of England; and I would now suggest for your consideration the propriety of a careful examination of the work, before you venture to decide upon a standard for Canada.

THE GRAND SECRETARY.

It gives me pleasure again to bear testimony to the attention and zeal displayed by your Grand Secretary in the discharge of

the arduous duties of his office ; his promptness in correspondence and his unwearied efforts to advance the interests of this Grand Lodge entitles him to your approbation and to a continuance of your confidence.

CONCLUSION.

Having thus brought before you the various matters more particularly connected with my own department, I will now conclude by again congratulating you upon the present proud position of the Order. Peace reigns within our borders, and the Craft, in every quarter of the habitable globe, are quietly but industriously engaged in advancing the tenets and principles of the fraternity ;—and in again resigning into your hands the exalted position which I have so long occupied amongst you, I would, in the words of a distinguished Brother, earnestly and effectually recommend to you, as the most efficient means of ensuring the permanency and extending the influence of the Craft, the more earnest cultivation of that beautiful code of morals which runs like a rich vein through the entire system of Freemasonry ; well assured that nothing can tend so effectually to crown the science with the verdant wreath of public approbation, as the virtuous life and guileless demeanor of its assiduous professors.

WM. M. WILSON,
Grand Master of Masons in Canada.

[THE CORRESPONDENCE.]

“ GRAND LODGE OF CANADA,
“ OFFICE OF THE GRAND MASTER, SIMCOE, C. W.
“ 9th February, 1859.

“ Most Worshipful Sir and Brother,—Impressed with the belief that in all your Masonic acts you have ever been prompted by an anxious desire to promote the best interests of the Order ; believing also from the high esteem with which you are regarded, not only by the Masons of England, but by the Craft generally in all parts of the world, that you will take an enlarged and liberal view of all matters affecting the prosperity and general standing of our Order ; and professing at the same time, on my own part, an earnest desire to

perpetuate, on a correct basis, the principles, practice and tenets of Masonry on this continent, I have ventured, in the true spirit of fraternity, to address you personally, in the hope that a frank, although necessarily brief statement of facts, may have a tendency to remove certain impressions which appear to exist in your Lordship's mind, with reference to the present condition of Canadian Masonry. Without, therefore, referring directly to the more immediate causes which led to the organization of the Grand Lodge of Canada, there was a consideration which, I may state incidentally, powerfully impelled the brethren here to take that important step, and that was a desire to be in a position to imitate the noble example set by the Masons of England, in the establishment of their benevolent institutions for charitable and educational purposes. In order to enable them to take the necessary steps to secure this most desirable object; and fully believing, at the same time, that the best interests of Masonry would be advanced and secured by the establishment of an Independent Grand Lodge, the Masons of united Canada, without any diminution of fraternal regard or respect for those grand bodies from which they formerly hailed, declared their Masonic independence. The propriety and correctness of this proceeding has now been generally admitted, and the results already arrived, prove conclusively the wisdom and policy of the course.

"In that part of our province called Upper Canada, there are I believe, only two Lodges at present working under English warrants. In Lower Canada, in the district of Quebec and Three Rivers, there are only three; and these are all located in the city of Quebec. In the district of Montreal and William Henry there are only four English Lodges, and these are all in the City of Montreal; three of these latter lodges were represented at the convention, and took part in the formation of the Grand Lodge of Canada. The warrants by which these Lodges were working were surrendered to the Prov. Grand Master of that district, with the view, and with the distinct understanding, as I am informed, that they were forthwith to be returned to England; but that official having succeeded in inducing certain members of the craft to accept these warrants, Lodges were again opened under them. It appears, therefore that in the whole eastern part of Canada there are now only seven English Lodges, and these seven Lodges are controlled by and are represented in two Prov. Grand Lodges; while in that section of the province, which formerly constituted the district of Montreal and William Henry, there are now twelve Lodges, working under warrants from the Grand Lodge of Canada. In the published report of the proceedings of the December meeting of your Grand Lodge, your lordship is said to have remarked in the course of the debate upon Canadian matters, that "recognition must precede negotiation." The correctness of this apothegm is indisputable: and while the Masons of Canada received with the liveliest satisfaction this acknowledgement of the correctness of their position from a Grand Lodge from which so many of them originally hailed—and while I, as their Grand Master gladly receive and warmly reciprocate the fraternal feeling which you, Most worshipful Sir, so kindly expressed through your Grand Secretary—I feel, and the Masons of Canada, feel, that the act was deprived of much of its grace by the attempt to limit the territorial jurisdiction of the Grand Lodge.

"I have ever held and frequently expressed the opinion, that any subordinate Lodges preferring to continue under their English warrants had a perfect and undoubted right to do so, and were entitled not only to a recognition from us, but to all their Masonic privileges. These would have been cheerfully conceded—but beyond this we cannot go; and I can scarcely imagine that you, Most Worshipful Sir, or the members of the Grand Lodge in England, knowing the importance of Masonic unity, would, upon mature consideration, ask us to do more. Would it not, I venture to ask, be more in accordance

with true Masonic principle, and have a tendency to raise still higher the character of the Craft in the eyes of the world, were the Grand Lodge of England, with that magnanimity which has heretofore distinguished its acts, to take the earliest opportunity of announcing to those seven Lodges in Lower Canada, that in consequence of the recent events which had transpired in Canada, no new warrants would be issued in that province; and that although the continuance of their connection would give pleasure and satisfaction, it was for them seriously to consider whether the best interests of the Order would not be advanced by uniting with their brethren and fellow subjects in the Grand Lodge of Canada, a body now established and recognized by the Masonic world.

"In July next I shall retire from the proud position which for the last few years I have occupied among the Masons of Canada; the many difficulties which lay in our path have been overcome, and Masonry has at length attained a position which must soon lead to the most desirable results. It would be most gratifying to me, on leaving the Oriental chair, to feel that the cloud which has so long lowered over the Masons of England and Canada has been at length dispersed and that the link, which for so many years had connected us in the bonds of brotherly love and friendship, although strained had not been broken, but, in a new and nobler form, had united us more closely and indissolubly together.

"There are now a hundred and thirteen Lodges working under warrants from this Grand Lodge, the majority of which I have visited, for the purpose of inspecting their work. Composed as these Lodges are of Masons coming from nearly every part of the world, I found as a natural consequence, a great diversity in their mode of working, and I have labored earnestly, in order to introduce a uniform system of working among them. This great object, I am happy to say, is now in a fair way of being accomplished; the English mode has been adopted as a basis, and the committee, to whom the matter has been entrusted will soon be in a position to exemplify the result of their labors and research.

"I have instructed the Grand Secretary to forward to you copies of our printed proceedings since our organization, with specimens also of our warrants, certificates, &c., of which I beg of your acceptance.

"The subject of the appointment of representatives will, in all probability, soon be brought up for consideration, and I need only say how gladly and gratefully I would receive any suggestion which you, Most Worshipful Sir, might be pleased to offer.

"Indulging in the hope that a full recognition, based upon mutual confidence and Masonic principle, will be properly accorded.

"I have the honour to be,

"Most Worshipful Sir and Brother,

"Yours fraternally,

"WM. M. WILSON,

"*Grand Master of Masons in Canada.*"

"The Right Hon. the EARL OF ZETLAND,

"*Grand Master of Masons in England, &c.,*"

"GRAND LODGE OF ENGLAND,

"FREEMASONS' HALL,

"LONDON, March 23rd, 1859.

"M. W. GRAND MASTER,

"I have to acknowledge your communication of the 9th of February, and to express to you the pleasure which I feel in believing that the unhappy differences which have existed for so long between the Brethren in Canada, and the Grand Lodge of England are so nearly adjusted.

"I have to inform you that at the Grand Lodge held on Wednesday, the 2nd instant, I felt it my duty to lay before the Grand Lodge, not only the resolutions of the Grand Lodge of Canada, received on the 8th February, but also the courteous and fraternal communication which I received from yourself, and having placed before Grand Lodge, my views upon the subject which I had arrived at after mature deliberation, and which you will perceive anticipate in a great measure the suggestions which you offer. I accepted the trust reposed in me by my Grand Lodge, who by their vote have left the final arrangement of this matter in my hands, a task which I am the less unwilling to undertake, from the confidence with which your communication has inspired me, that you are influenced by true Masonic feeling, and an earnest desire to restore that harmony which should ever exist between the brethren of all countries. That such is, and ever has been my feeling, was expressed in a letter written under my direction by the Grand Secretary on the 12th of August last, wherein I have stated 'that there is no individual Mason in this Country, who will rejoice more at the termination of Canadian difficulties than myself, and no one will give a more hearty co-operation towards restoring and cementing the good feeling which should always exist amongst Masons, when unanimity shall once again be shown to prevail.' Let me assure you how entirely I reciprocate the feeling by which you are animated, and of my satisfaction at learning 'that one of the considerations which powerfully impelled the Brethren of Canada to seek independence, was the desire to imitate the noble example set by the Masons of England, in the establishment of their benevolent institutions for charitable and educational purposes.'

"Without referring again to the unhappy differences which have existed between our Canadian Brethren and the Grand Lodge of England, and taking as an accepted fact, the independence of the Grand Lodge of Canada, whose authority has been recognised, and whose jurisdiction has been defined by the Grand Lodge of England, I have now to consider the demand which is made to have that jurisdiction extended to the whole of Canada.

"In the first place I may state that the application is new to the Grand Lodge of England and to myself. The 'Independent Grand Lodge of Canada' formed in 1855 was constituted—as far as England is concerned—of Lodges in the Province of Canada *West*. The Provincial Grand Lodge of Canada *West* in 1857, assumed the title of 'the Ancient Grand Lodge of Canada,' and claimed also authority in Canada *West*. By the union of these Lodges, the present 'Grand Lodge of Canada' was formed, and its jurisdiction would appear at first view to be properly limited to that portion of territory in which their lodges were situate.

"I may at once, however, state my opinion that the Grand Lodge of England actuated by the true spirit of Masonry, would never seek to limit its spread to those only who would be subject to its control. Believing under existing circumstances that union will be restored, that Masonry will be spread, that the temples for its practice will be multiplied, and its true principles be disseminated far and wide through the land, unwilling to claim a nominal

Masonic sovereignty over a territory where we have so few, and you so many lodges, I am willing readily to consent to the jurisdiction of the Grand Lodge of Canada, being acknowledged over the whole of Canada, a course which I should have been equally ready to have recommended in December last, had application to such effect been then made.

"Having done so, I have a solemn duty to perform to those Lodges who still remain under the Grand Lodge of England. Of the private lodges, and of their rights and privileges, I need not say more, because I have already claimed, and you have fully recognized their perfect and undoubted right to all their Masonic privileges. As regards the formation of new Lodges, I have after mature consideration determined for the future to grant no warrants for new Lodges in any part of Canada.

"I have lastly to speak of Provincial Grand Lodges, to the continued existence of which within your jurisdiction you appear to object. I may first observe that the Provincial Grand Master for Montreal, has for a long time past been most anxious to resign that office, his judicial duties not permitting him to bestow sufficient attention to Masonic affairs and as far as I am informed a Provincial Grand Lodge has therefore not lately been convened, and it is not my intention to take any such steps as will lead to its recuscitation. There remains then the Provincial Grand Lodge of Quebec and Three Rivers; then there is a Provincial Grand Master holding jurisdiction over the same number of Lodges, which have formed that Province for many years, and nominated by me to that office, upon the recommendation of his brethren there.

"In reference to a passage in the resolution of your Grand Lodge, received on the 8th February 'that more than one Grand Lodge cannot exist in the same Kingdom, State or Territory, without destroying that unity which must be admitted as forming the basis of all Masonic Legislation,' I must call your attention to the distinction of the case under consideration, which like the formation of the Grand Lodge of Canada, and indeed the state of Masonry from the period of its introduction into that Country must be considered as an exceptional one. I hold that it would be manifestly improper for any Grand Lodge to endeavour to institute a Subordinate or Provincial Grand Lodge in any State or Territory where there is already another existing Masonic Authority; the case, however, is widely different here; the Provincial Grand Lodge of Quebec has existed and held authority for a period long anterior to the formation of any Grand Lodge in Canada, and I feel that even if expediency might appear to suggest it, justice would forbid me to deprive the brethren of Quebec (none of whose Lodges have at any period joined or expressed a desire to join the Grand Lodge of Canada) of a privilege which they have possessed for years.

"I therefore claim for those Lodges, that so long as they desire to remain under the Grand Lodge of England, not only their full privileges, as individual Lodges and Masons, but also all the rights and privileges of their Provincial Grand Lodge shall be preserved to them, and I feel little doubt that upon consideration you will agree in the justice of my position.

"It is my intention if the remaining Lodges in Montreal be desirous of it, to place them under the control of the Provincial Grand Master for Quebec; if otherwise, to permit them to correspond direct with the Grand Lodge of England, in the same manner as the Lodges now in Canada west. Whatever my own individual opinion may be, I do not feel that it would be consistent with the obligations of my office, that I should endeavour, by any means, to induce those brethren to surrender their warrants and join the Grand Lodge of Canada; on the contrary, it is my duty to correct and support them by every means in my power; the result must depend upon the will of the brethren themselves, as it would not be consistent with the dignity of your Grand Lodge

to attempt to draw them from their allegiance, so neither would it be consistent with the dignity of mine, to attempt to drive them from their Mother Lodge, and I cannot believe that the existence of these few Lodges, so long as they desire to remain with us, can impair or imperil the harmony of Masonry throughout Canada.

"Fully participating in the desire you express to see our object accomplished before your retirement from the duties of your high office, I submit this arrangement, most worshipful sir, to yourself and the Grand Lodge over which you preside, in the fullest confidence that fraternal good feeling and a sense of justice will lead you cordially to accept it, and that all differences amicably adjusted, the intercourse between our brethren, may be all the more close for this temporary estrangement, that the most perfect union and harmony may exist between the two Grand Lodges, henceforth and forever.

"I have the honor to be M. W. Grand Master,

"Your faithful servant and brother,

(Signed)

"ZETLAND, G.M."

"WILLIAM MERCER WILSON, ESQ.,

"Grand Master of the Grand Lodge of Canada,

"Simcoe, C.W."

"GRAND LODGE OF CANADA.

"Office of the Grand Master, Simcoe, C.W.

"23rd April, 1859.

"THE RIGHT HONORABLE THE EARL OF ZETLAND,

"&c., &c., &c.

"MOST WORSHIPFUL GRAND MASTER,

"I have much pleasure in acknowledging the receipt of your courteous and fraternal letter of the 23rd March, rejoice with you in the prospect of a speedy adjustment of all those unhappy differences, which for some years past have intervened between the Masons of England and Canada.

"The right of the Grand Lodge of Canada to Masonic Jurisdiction in and over the whole Province, having now been recognized and admitted by you, on behalf of the Grand Lodge of England, I hasten, in advance of a more formal communication to express for myself, and on the part of the Masons of Canada, the pleasure and satisfaction with which the intelligence of this recognition and acknowledgement has been generally received, and to repeat and endorse, the truly Masonic Aspiration with which you, Most Worshipful Sir, conclude your letter, "that our differences having been amicably adjusted, our future intercourse may become more close and fraternal, and the most perfect union and harmony may exist between our respective Grand Lodges forever."

"It now only remains for me to refer to one or two points in your letter, which appear to require either comment or discussion—and in doing so, I would express a hope that no further necessity for even a reference to the unhappy differences and misunderstandings of the past may again arise.

“In your letter you state that the application for a recognition of our claim to Masonic jurisdiction over the whole province was *new* to the Grand Lodge of England and to yourself, and that the Independent Grand Lodge of Canada, formed in 1855, was constituted, as far as England was concerned, of Lodges in the Province of Canada West, and although fortunately the point possesses no real importance, I feel that in justice to the Canadian Craft, I should endeavour to satisfy your lordship that our claims for recognition from the Grand Lodge of England, have undergone no change, either in character or extent, from the date of their inception to the present moment; and in proof of this assertion, I would refer you to the Address from our Grand Lodge, which was forwarded to your Grand Secretary, in November, 1855. It is now nearly four years since that document was written; it contains a simple but truthful statement of facts, and a true exhibition of the feelings which existed in the hearts of those by whose authority it was prepared, and by whose officers it was signed and sealed. On examining this document, your Lordship will observe, that a meeting of delegates ‘from *all Canadian* Lodges,’ was convened, and that, while I was elected Grand Master, (being at the time a Master of an English Lodge, and a Past Grand Senior Warden of the Provincial Grand Lodge of Canada *West*) V. W. Br. A. Bernard, (a Past Grand Officer of the Provincial Grand Lodge of *Montreal* and William Henry, and W. M. of an English Lodge in Canada *East*) was elected Deputy Grand Master. This alone would, I imagine, have shown, that the movement was not confined to Canada *West*. Again, the 41 Lodges which were represented at that Convention, were thus distinguished:

Lodges working under Warrants from the G. L. of Ireland.....	15
" " " Scotland.....	1
" " " England, situated in Canada West.....	15
Lodges working under Warrants from the G. L. of England, situated in Canada East.....	10
	41

“These facts, though not so specifically stated in the ‘Address,’ were shortly after reported to the Grand Lodge of England by the then Provincial Grand Lodge of Canada West. I might also call your attention to the style and title assumed by the new body—‘The Grand Lodge of Canada’—without the addition of either East or West to limit her territorial jurisdiction. I might bring forward many additional facts to prove that no variation has taken place with regard to the position we then assumed; so that, if our application was received by your Grand Lodge as a *new one*, it could only be so from the circumstance, that the documents previously forwarded to your Grand Secretary had not received much notice or very careful examination.

“As I have already admitted the principle that all subordinate Lodges, preferring to remain under their present warrants, have an undoubted right to do so, and would as hereto be recognised and regarded by us as regular Masons in good standing, it is now unnecessary for me further to refer to them; I will therefore only add that this is not a new opinion of mine, neither is it one formed under the pressure of existing circumstances, but it has ever been my honest conviction, and one to which I have firmly adhered, even under circumstances of a peculiar trying nature, when retaliation might have been considered not only justifiable but expedient. I have now, Most Worshipful

Sir, only to refer to that part of your letter which contains the expression of your views and sentiments on the subject of your Provincial Grand Lodges and officers, and as this appears to be the only matter of any importance remaining unsettled between our respective Grand Lodges, I will now frankly state my own opinions, and what I believe to be the views of my brethren upon this subject. You require 'that the rights and privileges of the Provincial Grand Lodges shall be preserved to them,' and I cannot avoid expressing regret that your Lordship had not explained what you conceive their rights and privileges to be, for as you are well aware Provincial Grand Lodges are bodies unknown to the Ancient Landmarks of Masonry, and as mere inventions of a very modern date, established simply for the sake of convenience, and possessing neither supreme nor independent powers. I hold that from the establishment of the Grand Lodge of Canada, 1855, the supreme authority in all matters Masonic, relating to this Province, became, and was vested in that body, and that consequently the power of Grand Masters of other jurisdictions to appoint or even to continue in authority, such a class as Provincial Officers then ceased and determined for ever. I have no hesitation in stating, that were any Grand Lodge now to grant a warrant for the opening and working of a Masonic Lodge in this Province, I would feel it to be my duty promptly to pronounce the members of that Lodge as an irregular and clandestine body, and by a special edict forbid all communication or intercourse with them, and in this course I feel satisfied I would be sustained, not only by every well-informed Mason, but supported by every well-regulated Grand Lodge in the world. In support of this opinion, (although I am pleased to observe that it appears to be your own also), I forward by this mail a pamphlet containing extracts from addresses delivered by two of the most distinguished and talented Masonic writers on this continent or elsewhere, (Dr. Mackey and the Hon. P. C. Tucker) which I hope you will read. I can therefore at present only repeat that so long as these few Lodges prefer adhering to their original warrants they will not be interfered with by us, in any way; our Lodges shall continue open to them, as they have ever been, and a hearty and fraternal welcome always await them; and as to your Provincial Grand Lodge Officers, I can only say that if they are satisfied with their position, which they must, I think, feel to be an anomalous one, I am quite sure that no one connected with our Grand Lodge will attempt to interfere, with either their rights or their privileges, whatever they may prove to be.

"I make no apology, Most Worshipful Sir, for addressing you in this plain unvarnished style, for although simply a colonist, I and my Masonic brethren here, still profess to be true British subjects, and zealous Freemasons, and I would not that your Lordship or any member of the Grand Lodge of England, should believe for a moment that although we are 4000 miles from the land of our fathers, and separated from it by the restless billows of the broad Atlantic, and have assumed for Canada a Masonic independence, that we have become either less British in feeling, or less ardent in administration of those great cardinal virtues, brotherly love, relief and truth.

"Again thanking you, Most Worshipful Sir, for the kind and fraternal feeling evinced by your last communication and indulging in the hope that nothing will ever hereafter occur to disturb the harmony and good feeling which I now regard as firmly established between our respective jurisdiction.

"I have the honor to be, Most Worshipful Grand Master,

"Yours faithfully and fraternally,

"(Signed)

"WM. M. WILSON, G.M."

" ARLINGTON STREET, LONDON, June 2nd, 1859.

"DEAR SIR AND M. W. G. M.,—The Grand Secretary of the Grand Lodge of England will communicate to you in due course, the proceedings of our Grand Lodge of yesterday evening. As I understand your Grand Lodge meets early in July, I will not suffer a post to elapse, without informing you that the Grand Lodge of England participates with me in the gratification I feel at the termination of all difficulties in reference to the recognition of the Grand Lodge of Canada, and in the earnest desire that the fraternal intercourse of the brethren of the two countries may never more be disturbed.

* * * * *

"I have the honor to be, dear Sir, and M. W. G. M.

"Yours faithfully and fraternally,

(Signed)

"ZETLAND, G. M."

"TO WM. MERCER WILSON, ESQ.,

"*Simcoe, Canada West.*"

"GRAND LODGE OF SCOTLAND.

"FREEMASONS' HALL, EDINBURGH,

"*General Secretariat, 29, South Frederick Street, 6th May, 1859.*

"MOST WORSHIPFUL GRAND MASTER.

"I have the honour to transmit enclosed extract minutes of the Grand Committee, and Grand Lodge of Scotland, dated 23rd February, and 2nd May, 1859.

"And I am officially to intimate to you the former recognition by the R. W. the Grand Lodge of Scotland, of the R. W. the Grand Lodge of Ancient Free and Accepted Masons of Canada, and I am to convey to you the desire of said Grand Lodge, to acknowledge the Grand Lodge of Canada, as a duly constituted and authorized sister Grand Lodge, and henceforth to continue with it such fraternal intercourse as will promote the interest of the Craft not only in Canada, but throughout the world.

"I have the honour to be, Most Worshipful Grand Master,

"Yours truly and fraternally,

(Signed)

"WM. H. LAURIE,

"*Grand Secretary, G. L. of Scotland.*"

"WILLIAM MERCER WILSON, ESQ.,

"*M. W. Grand Master, Grand Lodge of Canada.*"

"GRAND LODGE, STATE OF NEW YORK.

*"Office of the Grand Master of the Grand Lodge of Free and Accepted Masons
of the State of New York,*

"PAN YAN, N. Y., March 10, A. L. 5859.

"COL. WILLIAM MERCER WILSON,

"M. W. Grand Master of the Grand Lodge of Canada.

"M. W. AND DEAR SIR AND BROTHER,—Herewith I send to you, in advance of its regular publication through the proper official channel, a copy of my Circular, announcing the restoration of fraternal relations with our brethren of Pennsylvania on the South, and our full recognition of the Grand Lodge over which you preside, and our brethren of Canada, on the north, both residents of adjacent territories, to each the right hand of fellowship fraternally and cordially tendered. It was deemed expedient by our Grand Officers that I should personally transmit this official intelligence; and perhaps it will not be less cordially received from one who, in both his Annual Addresses before the Grand Lodge, has impressed it upon the members to review their action relative to the Grand Lodge, with a view to a favorable determination.

"Permit me personally to renew to you the professions of fraternal regard expressed in general terms in the Circular, and to congratulate you upon the prosperity of the craft in your jurisdiction. Let me, also, indulge the hope that the future relations between the craft in our respective jurisdictions, may be such as to redound to their mutual honour and advantage, and to the glory of the Masonic institution in our western hemisphere.

"A series of business engagements of the most pressing and indispensable character, have prevented me from sooner discharging the duty imposed upon me by the unanimous action of my associate Grand Officers, and consequently delayed the accompanying Circular.

"I am, very respectfully and fraternally, yours, &c.

(Signed)

"JOHN L. LEWIS, JR., *Grand Master.*"

[THE CIRCULAR.]

"OFFICE OF THE GRAND MASTER

"Of Free and Accepted Masons of the State of New York.

"NEW YORK, MARCH 1ST, A. L. 5859.

"By the Most Worshipful JOHN L. LEWIS, JR.,

"Grand Master of Masons of the State of New York.

*"To the Masonic Fraternity of the State of New York, and all others whom it
may concern,*

"GREETING:

"Whereas, on the 5th day of August, 5857, an edict was issued by me, pursuant to a resolution of the Grand Lodge of the State of New York, forbidding and interdicting all Masonic intercourse with the Lodges and

Brethren in the State of Pennsylvania, for reasons therein assigned ; which edict was to remain in force and effect only until the recognition of the Grand Lodge of New York by the R. W. Grand Lodge of Pennsylvania ; and

“Whereas, the R. W. Grand Lodge of Pennsylvania did, on the twentieth day of December last past, in a truly masonic spirit, and in the most fraternal and courteous manner, and on a fraternal interchange of opinions and feelings between the Committees of Foreign Correspondence of the respective jurisdictions, adopt certain resolutions recognising the Grand Lodge of the State of New York, and in effect restoring the ancient friendly relations existing between the said Grand Lodges, and the Craft, in their respective jurisdictions :

“Now therefore know ye, that the aforesaid edict, forbidding and interdicting Masonic intercourse between the Lodges and Brethren under the respective jurisdictions of New York and Pennsylvania, is hereby revoked and annulled, and is of no further force or effect ; and the resolution of the Grand Lodge of the State of New York upon which said edict was founded, is in like manner declared to be inoperative and void, as the conditions upon which the said resolution was passed, have been removed in manner as aforesaid ; and we do hereby, as you are directed and required to do, cordially to extend to the R. W. Grand Lodge of Pennsylvania, and to the Lodges and Brethren under its jurisdiction, the right hand of fellowship ; and,

“Whereas, at the last Annual Communication of the Grand Lodge of the State of New York, the subject matter of our relations with the M. W. Grand Lodge of Canada, was referred to the Grand Officers, with full powers to act in the premises ; and

“Whereas, at a subsequent meeting of said Grand Officers, such action was taken as fully to recognise the said M. W. Grand Lodge of Canada, and the Lodges and Brethren under its jurisdiction ;

“Now therefore know ye further, that we do in like manner recognise and acknowledge the M. W. Grand Lodge of Canada as a regular and lawful Grand Lodge of Free and Accepted Masons, and the Lodges and Brethren under its jurisdiction, as regular Lodges and regular and highly esteemed Masonic Brethren ; and we request you in like manner to extend to them, as we do now, the right hand of fellowship.

“Witness my hand and private seal at the place and on the day and year first above written.

[L.S.]

(Signed)

“JOHN L. LEWIS JR.,
“*Grand Master.*

[ATTEST.]

(Signed)

“JAMES M. AUSTIN,
“*Grand Secretary.*”

“N. B.—Masters of Lodges in this jurisdiction will read the foregoing before their respective Lodges, at the next communication after the same is received.”

On motion of V. W. Br. J. R. O'Brien, seconded by R. W. Br. S. D. Fowler,

The M. W. Grand Master appointed the undermentioned Brethren a Special Committee to consider and report on

the various matters referred to in his Address and Correspondence, viz:—R.W. Br. S. B. Harman, M.W. Br. W. C. Stephens, and V.W. Br. W. H. Weller.

R. W. Br. W. B. Simpson, D. D. G. M. for the Central District, read the following

REPORT:

To the Most Worshipful the Grand Master, Officers and Brethren of the Grand Lodge of Canada, in Grand Lodge assembled.

MOST WORSHIPFUL SIR,
OFFICERS AND BRETHREN,

I regret to say that during the past year I have only been enabled to visit ten of the twenty-one Lodges within my district, viz: St. John's, and Cataragui, of Kingston; True Briton's, of Perth; St. Francis, Smith's Falls; St. James, Maitland; Sussex of Brockville; Rising Sun, of Farmersville; Central, of Prescott; Corinthian and Doric, of Ottawa.

I had determined to make my official tour in the month of May, but unfortunately, on the 8th of that month I was summoned to New York, where I was detained until the 6th of June, attending upon my sick Father, and thus was I precluded from performing a duty, from which I have no doubt (judging from the Lodges already visited,) I should have derived considerable satisfaction, for, but with two or three exceptions, I have found the Lodges I have inspected, in a flourishing condition, and the Order progressing under them, in a manner alike worthy of the Master and Officers of the several Lodges.

Of the above-mentioned Lodges, three only work in accordance with the English Ritual. St. John's, (which may be designated the model Lodge of the District,) Corinthian and Doric; Sussex is gradually adopting it, but is not yet perfect, and the remainder are working according to the Antient York, or Athol system, which want of unanimity is deeply to be deplored, and calls for the immediate action of your M.W. Body; the general cry is, "when will Grand Lodge give us our uniform system of work?" and I sincerely hope that this crying requirement of the Craft will be fully met by your W. Body at its present session.

During the year five sets of bye-laws have been submitted to me, only one of which I have as yet approved of, the remainder requiring alteration. Whilst on this subject I beg to say that I find the Lodges generally inclined to one or other of the two extremes, of legislating too much or too little, and I would strongly recommend that a Committee be appointed by your W. Body, to draw up and issue, under the authority of your M. W. Grand Lodge, a Model Code of Bye-Laws, to be adopted, either in whole or in part, by the several Lodges throughout the Province, and thus prevent them from falling into error of embodying in their Bye-Laws clauses of the Constitution, which is not only unnecessary but likely to lead brethren into error, particularly where those Bye-Laws make provision for their suspension on any particular occasion, by unanimous vote of the Lodge.

Several matters have been submitted to me for my opinion and decision during the past year, one or two of them I deem it my duty to lay before your M. W. Body. Application having been made by a gentleman of this town to the Lodge at Mirickville, to be initiated therein, the Master applied to Sussex Lodge for a certificate of his character, and permission to receive him, but Sussex Lodge feeling doubtful as to the regularity of this course laid the matter before me for my decision, on which I at once wrote to the Master of Mirickville Lodge, that under no consideration could the applicant be admitted by his Lodge, for by the second clause of the Constitution it is expressly declared that no person shall be made a Mason, unless he has resided one year within the district of the Lodge to which he seeks admission, or produces a certificate from a Lodge in the place of his previous residence, plainly showing that no person can be initiated into Masonry who does not reside within the jurisdiction of the Lodge to which he seeks admission, which opinion is also borne out by Mackey in his "Principles of Masonic Law," in the following words: "By the concurrent authority of all Grand Lodges, in this country at least, every Lodge is forbidden to initiate any person whose residence is nearer to any other Lodge."

In delivering my decision, I was, of course, obliged to guide myself by the existing law on the subject, but I must nevertheless be permitted to say, that I consider that law altogether too

restrictive, tending not only to the injury of the individual, but to the Craft in general ; I therefore strongly recommend that the Constitution be so altered and amended, as to permit Lodges to receive the application of any individual desirous of initiation on his producing a certificate from the Lodge nearest his residence, such certificate in all cases to be based upon a ballot duly taken in such last-mentioned Lodge.

In the foregoing part of my report, I state that with the exception of two or three Lodges I have found them in a flourishing condition, to one of these exceptions, viz: St. Francis Lodge, Smith's Falls, it is my duty to allude.

In the month of November last, having been officially notified by the Master of Sussex Lodge, that the Brethren of St. Francis Lodge, Smith's Falls, had initiated a person residing in this town, who was unworthy of that honor ; I, on the 17th of that month, wrote to the master of the said Lodge, stating what I had heard, and desiring to know if the statement was correct, and if so, what colorable excuse he could urge in extenuation of so gross a violation of the Constitution.

A month having elapsed without any reply to this letter, I again addressed him on the 17th of December, and sent my letter by express, to be delivered into the hands of the Master of St. Francis Lodge, stating that I understood that the person alluded to had not only been initiated, but had also been passed, and was about to receive the third degree that evening—that so long as I thought his Lodge had acted in ignorance, I had every inclination to treat it leniently, but that of course after my letter, ignorance could be no longer pleaded in extenuation, and that my object in then writing was to inform him, that if the Lodge proceeded to confirm the third degree on the individual alluded to, I should be under the painful necessity of immediately suspending it ; to this last letter I received a reply stating, that my first letter had never been received, that they were not, at the time, aware that they were violating the Constitution, in initiating and passing the person alluded to, but that they would be careful not to confer the third degree until permitted to do so, either by myself or the Grand Master.

By the preamble and second clause of that part of the Constitution which treats of "proposing members," it is declared that any Lodge violating the Constitution in this manner, shall be subject to erasure. As however it appeared, during the investigation that I personally held upon the subject, that this Lodge had never possessed either a Constitution of the Grand Lodge of England, or that of the Grand Lodge of Canada, and that the Brethren had acted in entire ignorance of any law on the subject, I did not feel that I could in justice punish them for a violation of that with which they were unacquainted, and I trust that your Worshipful Body will be pleased to view the matter in the same light.

During the past year I have issued two dispensations under the signature of the Most Worshipful Grand Master, one for a Lodge named "Union," at Sydenham, the other for one named "Central" at Prescott, for both of which your Worshipful Body will be applied to for Warrants of Constitution.

I also received a petition from certain Master Masons residing at Beverly for a dispensation for a new Lodge, but as, on investigation, it did not appear that the petitioners were qualified to rule a Lodge, I declined for the present acceding to their request, for I have made it a rule never to grant a dispensation until satisfied that the proposed Master is fully qualified to make, pass and raise.

Having received an application from the Master and Brethren of Cataraqui Lodge, for permission to celebrate the 24th of June, St. John's day, in a somewhat novel manner, viz: by installing the Master elect for the ensuing year, on some lone Isle in the River St. Lawrence, I acceded to their request, granting them a license under my hand for that purpose.

I also received a petition from True Briton's Lodge, for permission to visit St. John's Lodge, Carlton Place, on the 24th of June, but as I had received a letter from the R. W. Grand Secretary, dated 2nd March, informing me that St. John's Lodge, Carlton Place, was working irregularly and unconstitutionally, I was under the painful necessity of prohibiting the Brethren of True Briton's Lodge from visiting, or even permitting any of the Brethren of St. John's Lodge being admitted within their walls.

Before closing my Report, I beg to allude to a practice which I

regret to say is becoming very prevalent, and in my opinion requires some action to be taken by your Worshipful Body, viz: that of using the symbols of our order on the sign boards of public houses and drinking saloons, thereby leading the uninitiated to suppose that we countenance drinking and such like, an opinion which unhappily is but too prevalent among those who know not the beauties of our institution.

All of which I have the honor to submit.

W. B. SIMPSON,
D. D. G. M. for Central District.

On motion of V. W. Br. Wm. H. Weller, seconded by R. W. Br. Samuel Ross, the Report was received and referred to the Standing Committee on Constitutions and Regulations.

The Grand Secretary read the following Report of the D. D. G. M. for the Hamilton District.

REPORT:

To R. W. Br. THOS. B. HARRIS,
Grand Secretary.

DEAR SIR, AND R. W. BROTHER,

As District Deputy Grand Master for the Hamilton District, I have the honor of submitting the following Report:

In obedience to resolution of Grand Lodge communicated to me in your favor of the 31st July, 1858, referring to alleged irregularities in the proceedings of Wellington Lodge, No. 24, I proceeded to Dunnville, and having made due investigation into the causes of complaint—have decided that the proceedings of the Lodge on the occasion alluded to were legal, and that therefore the election of officers must stand unquestioned. I am happy to add that my explanation on the points in dispute, as well as on a number of other matters which were suggested in connection

therewith, appeared to give general satisfaction; and I am not without evidence, that my visit was productive of a better state of feeling than that which previously existed.

I have also visited with much satisfaction Amity Lodge at Dunnville, and the Lodges at Drummondville, St. Catharines, Dundas, Galt, Woodstock and Hamilton, and can report that the true spirit of Masonry was being earnestly cultivated, and the Craft prospering. Here would I beg to take the opportunity of returning thanks to the Officers and Brethren of the different Lodges which I have visited, for the very fraternal manner in which they received me on those occasions.

I have felt it my duty, during my visits, to dwell at some length on the following points:—"The secrecy of the Ballot." "The secrecy due to the proceedings of the Lodge, and especially on not speaking on such matters within the hearing of third parties." "Against canvassing for office, previous to Elections." "On guarding with scrupulous care the entrance to Masonry—as the character and usefulness of our institution depends so largely on the character of its members,"—and I am inclined to believe that my remarks have not been without their effect—for the material of our Lodges, generally speaking, is good, such as we are authorized to receive;—a portion indeed requires guidance and instruction; but such, under the regime of our new organization is now being extended as rapidly as possible.

I would here take the liberty of suggesting that a model style of keeping the minutes of a Lodge be prepared and furnished to the Secretary of every Lodge, with a request that he should adopt the same—inasmuch as the manner of keeping the minutes is so various, and very frequently burdened with an unnecessary number of words. A model set of By-Laws might also be furnished with great advantage to a number of Lodges.

The want of an established uniform mode of work is severely felt—this I trust will be obviated at the coming meeting of Grand Lodge, and an efficient means provided for disseminating the mode of work agreed on. This is a subject, the importance of which cannot be over-estimated—for until it is settled, the visits of the D. D. G. M., will be, in a measure valueless—as he may wish to

introduce a mode of work dissimilar to that to which many Lodges have been accustomed, and for which he cannot have the sanction of Grand Lodge.

All of which is respectfully submitted.

RICHARD BULL,
HAMILTON, 21st June, 1859. *D. D. G. M., Hamilton District.*

On motion, the Report was received and referred to the Committee on Constitution and Regulations.

R. W. Br. F. Richardson, D. D. G. M. for the Toronto District, submitted and read the following

REPORT:

To the Most Worshipful the Grand Lodge of
Free and Accepted Masons of Canada.

In accordance with the requirements of Grand Lodge, I beg to present a Report of my Proceeding since the M. W. the Grand Master did me the honor to appoint me to take charge of the Toronto District, the elected incumbent R. W. Br. Frederick W. Cumberland, having tendered his resignation at an Especial meeting of Grand Lodge, held at Toronto, on the 19th day of January last, which report will therefore only extend through a broken period of six months, during which time I have to the best of my ability attended to all matters that have been brought officially before me.

On my assuming office the Grand Secretary placed in my hands a Petition for a new Lodge at Whitby, and also a protest against the same from the officers and members of the Composite Lodge of the same place. Having opened a correspondence with the several parties concerned, and not receiving any information that would assist me in forming an opinion on the matter; I paid an official visit to the Composite Lodge on the 14th April, and although due notice was given of my intention, there were but few of the Brethren present, so that I could not make a thorough investigation, but I learnt sufficient to satisfy me, that there was

nothing to justify, at the present time, the erection of another Lodge, particularly as I was then informed that a petition had been prepared for a new Lodge at Oshawa, a village about four miles distant. The differences that had arisen in the Composite Lodge were mainly due to two or three of the principal members, (absent on the occasion of my visit) and I did not consider their personal differences a sufficient reason for the erection of a new Lodge. I have not as yet seen any petition from the Oshawa Brethren, or I should have made a special report to the M. W. G. Master.

The Grand Secretary also placed in my hands the protest of Br. Thomas Brodie, excluded by the Jerusalem Lodge at Bowmanville; I have written twice to the Worshipful Master of that Lodge, requesting him to furnish me with extracts from the Minute book, relating to the cause of said exclusion, to neither of which communications has he as yet vouchsafed a reply. I shall therefore leave the matter to the Grand Lodge, trusting that the representatives of that Lodge will be able to give satisfactory reasons for the apparent want of courtesy and neglect of duty on the part of their Worshipful Master.

On the 6th April I forwarded a dispensation, under the signature of the M. W. Grand Master, to certain Brethren to open a new Lodge at Port Hope, to be called the "Hope" Lodge, and on the 6th May, I received a communication from the Senior Warden, named in the dispensation, requesting my authority to substitute a Brother in the place of the one named as Master, owing to the latter being about to leave the place, and on its being intimated to me that Brother Thomas Ridout, the son of our respected Deputy Grand Master, had consented to act, I appointed him to the office, with the greater pleasure, that he had duly served the office of Warden in a regular Lodge and that he was well skilled in the work.

On the 28th June, I forwarded a petition, duly recommended, for a new Lodge to be opened at Lloydstown, and on the 5th instant it was returned to me by the Grand Secretary, with a message from the M. W. G. Master, that he had for some time past arrived at the conclusion that he would not, in future, grant dispensations, unless the Master elect was fully instructed and

competent to undertake the work. This, I am bound to say, I consider a most wholesome and necessary regulation, and I allude to it now, hoping that Grand Lodge will see the necessity of it, and assist and support the M. W. Grand Master in requiring that it be duly enforced.

Various matters, which may fitly become the subjects of Masonic legislation, or which, as matters of Masonic usage, it would be well for the Craft generally to understand, have occurred to me during the examination of the By-laws of several Lodges submitted to me for the approval of the M. W. G. Master—amongst others may be mentioned the right of any Brother to demand a second ballot at the election of candidates for initiation or membership. In all instances, when a By-law to this effect has occurred, I have decided that the power of ordering a second ballot resides with the Master alone, being one of his prerogatives. I mention this as one among others which will doubtless be brought before Grand Lodge. I also had occasion to remove from all the different By-laws articles of the Constitution, which could not, of course, be adopted as By-laws, but which it is highly important that all Brethren should be thoroughly acquainted with, which is not likely to be the case unless each Brother, at the time of his initiation, is presented with a copy and enjoined to study it. I would take this opportunity of respectfully recommending Grand Lodge to make this imperative on Lodges, and also to authorise the publication of the Book of Constitutions in a form more complete and convenient for reference than the one in present use.

The W. Master of True Blue Lodge, Albion, and of Markham Union Lodge, Markham, applied to me for permission to celebrate the Festival of St. John the Baptist, by a public procession to Church, and I had much pleasure in acceding to their request, I also did myself the pleasure of paying an official visit, accompanied by the Assistant Grand Secretary, to the Markham Union Lodge, on the occasion of the Festival, when I installed their master and officers and accompanied them to Church, I experienced a most kind and fraternal reception at their hands, and was much gratified at the very orderly way in which their arrangements were carried out, and with the strong desire evinced by the Brethren to do honor to the occasion.

I have also paid official visits to the six Lodges in the city of Toronto, all of which are in a highly prosperous condition; the work, although not uniform, and exactly such as the Committee on work are prepared to recommend to Grand Lodge, yet approaches very nearly to it, and was in all cases well done, and I have remarked a general desire amongst these Lodges, and amongst all Brethren with whom I have conversed, for an established Ritual; this, I am happy to say, the Grand Lodge is bound by a resolution adopted at the meeting, in January last, finally to arrange, during the present session; and, when once adopted, I would respectfully suggest that each District Deputy Grand Master be enjoined to teach it, by summoning the three principal officers of each Lodge to meet him in some central place, when during a session of three or four days, the whole work might be communicated either altogether orally, or in part by manuscript, as Grand Lodge may determine. This seems to be the only way of obtaining uniformity, until Grand Lodge is able to supply a Lecturer.

I much regret not having been able to pay official visits to more Lodges than those named in this Report; but my excuse must be, the broken period for which I have acted, the large tract of country through which the Lodges are dispersed, and the urgency of my private avocations during that particular period of the year.

All of which I have the honor to submit.

FRANCIS RICHARDSON,

D. D. G. M., Toronto District.

July 13th, 1859.

The Report was, on motion, received and referred to the Committee on Constitution and Regulations.

The Grand Secretary read the following Report from the D. D. G. M. for the Montreal District.

REPORT:

TO THE M. W. G. MASTER, OFFICERS AND BRETHREN,

In conformity with the requirements of the Constitution, I respectfully beg leave to lay before the Grand Lodge a

circumstantial account of the progress of Masonry during the past year, within the district over which I have the honor to preside.

The Lodges, though few in number are nevertheless of great importance to our beloved Craft, and this fact arises more particularly from the position in which the brethren, especially in Montreal, were placed, in having to contend with other Lodges, holding warrants from foreign Grand Bodies, and not recognizing this Grand Lodge.

But it affords me unfeigned pleasure to be able to record that exceedingly happy results have been obtained by mutual recognition and interchange of courtesies between those Lodges who are under our jurisdiction, and those who hold aloof from us, and although there are some within the pale of Masonry who yet keep themselves separate, I must say that I am not without strong hopes that in a short time the whole fraternity will again be bound in *unity*, and brotherly love, and again united in the holy bond of friendship, which was for a period so unhappily severed, and in proof that this opinion has some basis I am happy in being able to inform you that immediately after the reception of the report of the recognition of the Grand Lodge of England, I received a formal application from the Dorchester Lodge, St. John's, C. E., to be forwarded to the M. W. the Grand Master, praying for a dispensation to affiliate with us, a fact which fully induces me to believe that it is but a question of time for *all* Lodges in Canada to enroll themselves under our banner.

Not having had an opportunity of visiting personally St. Andrew's Lodge at St. Andrew's, or Hoyle Lodge Lacolle, I deemed it advisable to write to the Worshipful Masters of those Lodges, to inform me of all particulars relating to them, but up to the present time they have not favored me with a reply, which renders me unable to give you that information which I should otherwise like to have done.

The Jacques Cartier Lodge, of this City, having been reported defunct by my predecessors, I can but corroborate their statements.

The Lodge of Antiquity over which I have the honor to preside as W. Master, I am happy to say, is in a flourishing condition.

The St. George's Lodge, No. 13, of which I have been elected an honorary member has not made that advancement which the ability of its Officers would lead us to expect and I can only account for its want of more rapid success from the great opposition it has received from a Lodge which I understand has illegally revived its former warrant under the Grand Lodge of England, a matter which will be brought under your especial notice during the present session by our R. W. Br. A. Bernard.

The Zetland Lodge, No. 15, of which I am also an honorary member is in a most thriving and prosperous condition, and I would refer you to their returns as affording ample testimony of the fact.

During the past winter, the brethren of Montreal applied to me for permission to hold a Masonic Ball on the 24th February, which I granted, seeing nothing objectionable to it.

We have had one Masonic funeral during the year, the brethren of Zetland Lodge having buried our late Brother H. R. Farnden, on the 24th July last, to which I received an invitation.

During the past year some of the brethren made a verbal application to me to permit Brother Elliott to give a concert under the patronage of the Officers of Grand Lodge, which I felt it my duty to refuse, not deeming it advisable to lend ourselves for such purposes.

An application has also been made to me to sign a petition, for the purpose of assisting certain brethren to procure a warrant from the Grand Lodge of Scotland—I need scarcely say that I unhesitatingly refused, and it grieves me to add that either through inadvertance, or not properly understanding the nature of the paper they were subscribing to, some of the brethren hailing from the Grand Lodge of Canada, signed this petition, which a moments reflection would have told them they should not have done.

I cannot close this Report without adverting briefly to the fact that at the last Annual Communication of Grand Lodge, the clause of our Constitution which provides that the Grand and Deputy Grand Masters shall be taken one from each section of the Province

was not strictly adhered to, the circumstances at the time no doubt rendered a temporary departure from the letter of the law, if not a necessity, at least excusable for the joyous and brotherly feeling which prevailed the whole Fraternity consequent upon our happy re-union, rendered it inexpedient to offer any opposition to any resolution calculated to be productive of good. But I feel constrained to remark that there is a strong and growing desire on the part of very many of the brethren, to see the rules and ordinances of the craft carried out in a spirit of Masonry, and a very great wish to have nothing which the Constitution provides for omitted or disarranged, and sincerely do I trust that the good sense of the Brethren will enable them to take a clear and Masonic view of the case, and to act upon it in a spirit of brotherly love.

I remain, M. W. Sir, Officers and Brethren,
Yours truly and fraternally,

E. MORRIS,
D.D.G.M., Montreal Dis.

June 28th, 1859.

On motion, the Report was received and referred to the Committee on Constitution and Regulations.

The Grand Secretary then read a Report from the D. D. G. M. for the London District.

REPORT:

LONDON, C.W., 27th June, 1859.

TO THOS. B. HARRIS, ESQ.,

Grand Secretary Grand Lodge of Canada.

R. W. SIR AND BROTHER :

I have the honor to transmit you for the information of Grand Lodge, a circumstantial account of my proceedings as D. D. G. M. for the London District, during the past year.

In accordance with a resolution passed at the last Communication of Grand Lodge, referring to me, for further investigation, the difficulty existing between Thistle Lodge, at Amherstburg, and

Br. Dr. Dewson, of Windsor, I have to report, that I summoned the W. M. of Thistle Lodge and Br. Dr. Dewson, to meet me at London, on the 25th March last, on which occasion it unfortunately happened that neither of the parties could make it convenient to be present. I subsequently appointed the 25th June as the day of meeting, when it also appeared that the W. M. of Thistle Lodge could not attend. Br. Dewson, however, came at the appointed time, and, with the assistance of R. W. Br. Thompson Wilson, P.D.D.G.M., who had on a previous occasion examined the whole matter, again proceeded to investigate this case, and from statements then made and information obtained, I conceive Br. Dewson has been harshly dealt with by the members of his Lodge, inasmuch that he has not been furnished with a copy of the charges preferred against him ; and as the Constitution provides that a copy of the charges preferred shall be served upon the Brother ; as also a notice of the day appointed for its investigation ; these essentials having been neglected by the Lodge in Br. Dewson's case, their action in this matter must be considered irregular ; and I am still further of opinion, that were the books of the Lodge produced, which are said to be lost, he would be enabled to clear up the whole matter satisfactorily.

With reference to Masonry in my District I have to report that it is in a flourishing condition, although danger is to be apprehended from the various Lodges endeavoring to vie with each other in a numerical point of view, entertaining to me, the false opinion that numbers constitutes true prosperity. I have, therefore, on every convenient occasion cautioned them against receiving persons into membership who are unworthy.

Three new Lodges have been formed in this District since the last Annual Communication of Grand Lodge, viz : "Maitland" at Goderich, "Morpeth" at Morpeth, and "Cassia" at Sylvan, the two former being under the care of experienced Masters, whilst the latter, I am given to understand, is in a very disorganized condition.

I avail myself the present opportunity of expressing my thanks to those Lodges I have visited, for the kind and fraternal feeling they always accorded to me.

Before concluding I would direct the attention of Grand Lodge

to the revival of an old Warrant, formerly belonging to St. John's Lodge, No. 209, I. R., which was taken possession of by some Masons in this City, their Officers installed, as I am informed, by a P. M. at one time holding office in the Grand Lodge of Canada. It is important that the Grand Lodge should take immediate action in this matter, by declaring the true position of this Lodge, and whether it shall, or shall not be recognized.

All of which is respectfully submitted.

JAMES MOFFATT,

D.D.G.M., London District.

The Report was received and referred to the Committee on Constitution and Regulations.

The Grand Secretary then read a Report from the D. D. G. M. for the Eastern Townships District.

REPORT:

TO THE M. W. GRAND LODGE OF CANADA.

During the past Masonic year I have visited, in my official capacity, the seven Masonic Lodges situated in this District, and I am pleased in being enabled to state, that taking into consideration the many disadvantages to which the country Lodges are invariably subjected, I have generally found them in as flourishing and prosperous circumstances as could reasonably be expected, and all appear to hold Freemasonry in high estimation.

Prevost Lodge, Dunham, claiming to be the parent of Shefford, and Stanbridge Lodges, thereby losing many of its best members, still maintains her position, retaining within herself the germ of prosperity, its members have recently erected and furnished a splendid Masonic Hall, which was dedicated and consecrated on the occasion of the Festival of St. John the Baptist, the 24th ult., the celebration was well attended and satisfactorily conducted. Golden Rule Lodge, Stanstead, claims equality with others in point of numbers and respectability. Within the past year five new members have been initiated, passed and raised. Br. Henry Hopkins having been convicted of robbing the U. S. mail, and

sent to the States prison, was suspended for unmasonic conduct, and he is further recommended to be expelled from the privileges and benefits of the order.

Nelson Lodge, Henryville, possesses many advantages favorable for a large thriving Lodge. It has some fine men and zealous Masons who have done much, and would do more to sustain and advance the interests of Masonry, but its meetings are thinly attended, some financial embarrassments have been productive of ill-feeling, and until harmony can be again restored, and the minds of its members elevated by the sublime doctrines and truths of Freemasonry, little good may be expected from its Masonic labors.

Shefford Lodge, Waterloo, is advancing by slow and easy grades, carefully preserving its reputation, without much ostentatious display or high pretensions.

St. Francis Lodge, Melbourne, seems to be favorably located for increasing its members and advancing the interests of the Craft. The Lodge, however, remains small, its officers and members being widely scattered, and its meetings are generally thinly attended.

Victoria Lodge, Sherbrooke, is active and prosperous, it possesses the advantages of location, wealth and influence, and appears designed to become one of the first Lodges in the Eastern Townships District; this Lodge has made fifteen Masons the past year, and in the selection of material has been most judicious.

Stanbridge Lodge, at Stanbridge, U. D., although deficient in experience to guide its early movements, appears to have assumed a very commendable position, resolving strictly to scrutinize the character of all candidates, and to admit none of doubtful veracity or tarnished reputation, out of five applications two have been rejected. I was pleased to witness the zeal and assiduity manifested by its members, in advocating the principles of our order, and thereby rendering the Lodge a body in whom implicit confidence may be safely reposed. There were present in the Lodge a number who appeared to be natures aristocracy, men of sterling worth and sound integrity. The establishment of this new Lodge will tend to increase the energies of others surrounding it, and

thus will be productive of much good. Before concluding, I would avail myself the opportunity of expressing my thanks to the Officers and Brethren of these Lodges, for their marked attention and hospitable kindness during my sojourn among them. Every wish was anticipated, and every want gratuitously supplied.

With great pleasure I add to the above report, (because to omit it would imply an indifference to the Masonic zeal and generosity of our brethren) an act of liberality and respect; first, on the part of Golden Rule Lodge, towards myself, in presenting me with a Past Master's Jewel of solid gold; and secondly, on the part of Prevost Lodge towards R. W. Br. Scott, P.D.G.M., by which, on last St. John's day, in the midst of a large concourse of enthusiastic brethren, he was presented with the Regalia of a Past Deputy Grand Master.

All of which is respectfully submitted.

ELISHA GUSTIN,

D.D.G.M., Eastern Townships Dis.

The Report was received and referred to the Committee on Constitution and Regulations.

The Grand Secretary laid before Grand Lodge the following communication and resolutions adopted by the Grand Lodge of Maine:—

“PORTLAND, (Me.) 10th February, 1859.

“THOS. B. HARRIS, ESQ.,

Grand Secretary of the Grand Lodge of Canada.

“R. W. SIR AND BROTHER:

“It is with pleasure that I forward to you an official copy of the Resolutions of the Grand Lodge of Maine, recognising the Grand Lodge of Canada. You have seen them in the printed report of our proceedings.

“I remain, with sentiments of fraternal regard,

“Yours truly,

(Signed) .

“IRA BERRY, *G. S.*”

“At the Annual Communication in Portland, on the fifth day of May, A. L. 5858, A. D. 1858, unanimously adopted the following Resolutions, viz:—

“1. *Resolved*,—That the Grand Lodge of Ancient Free and Accepted Masons of the State of Maine, receive with emotions of the deepest interest

the Communication from the M. W. Grand Lodge of Ancient Free and Accepted Masons of Canada, with the fraternal salutations of that august body, organized on the 10th of November, A. L. 5855, by the spontaneous action of forty-one subordinate Lodges hitherto distributed under distinct and separate jurisdictions.

"2. *Resolved*,—That the reasons set forth by our Canadian Brethren appear to us a full vindication and defence of the important action which terminates the jurisdiction of Foreign Grand Lodges in this noble Province, and that the successive steps taken by them, in severing the bonds of allegiance which so long held them under separate foreign jurisdictions, and uniting themselves into one independent Grand Lodge, must, in our deliberate judgment, command the approbation of all true-hearted Free and Accepted Masons, and the fraternal recognition and cordial fellowship of all Grand Lodges of such throughout the world.

"3. *Resolved*,—That the Grand Lodge of Maine most cordially grasp the 'right hand of Brotherhood' extended to us by the Grand Lodge of Canada, and, 'in the name of our divine art,' heartily respond to their claim, for a 'reciprocation of fraternal regard.'

"4. *Resolved*,—That with this 'right hand of Brotherhood,' and with warm hearts we welcome the Grand Lodge of Canada to the great Masonic Family, —the sisterhood of Grand Lodges on this continent, and as cordially introduce her to the constellation of Grand Lodges in other lands, in correspondence with us, whose advancing light is destined to encircle the earth, and as we trust, to illumine and bless the human family, and hasten the brotherhood of nations.

"5. *Resolved*,—That the delay, occasioned by local causes, in the adoption of the above resolutions, has afforded ample evidence of the capacity for independence of the Grand Lodge of Canada, and of the Masonic skill, fidelity and fraternity embodied in her organization; and a rational ground of belief that nothing will be wanting on their part which can be reasonably done to unite the whole fraternity of Canada in one Grand Lodge."

[ATTEST.]

"IRA BERRY,

"Grand Secretary."

By direction of the M. W. G. M., the Grand Secretary read the following list of Lodges, to whom Dispensations had been granted during the past Masonic Year, viz :—

CASSIA LODGE	.....	Sylvan.
STANBRIDGE LODGE	.....	Stanbridge.
UNION	"	Sydenham.
CENTRAL	"	Prescott.
MORPETH	"	Morpeth.
MAITLAND	"	Goderich.
WILSON	"	Waterford.
HOPE	"	Port Hope.

It was moved by V. W. Br. Wm. H. Weller, seconded by R. W. Br. F. J. Lundy, and adopted,—

That the consideration of the foregoing Lodges under

Dispensation be referred to the Committee on Warrants, together with an application from several Brethren, praying for a Warrant of Constitution to open a new Lodge, "Ivy," in the village of Smithville, in the County of Lincoln.

A letter from Br. S. W. Barnes, an expelled Mason by the late Provincial Grand Lodge for Canada West, praying for a reconsideration of the circumstance which led to his expulsion, was read, and, on motion, referred, with all papers and documents relating thereto, to the Committee on Grievance and Appeals.

The Grand Secretary took the opportunity to present to Grand Lodge, on behalf of the various Grand Lodges of the United States as undermentioned, several elegantly bound copies of the re-print of their proceedings from their first formation, which had been forwarded during the past year, as follows :

Two volumes (I. & II.)	from the M. W. Grand Lodge of Ohio.
Two volumes (I. & II.)	" " Grand Lodge of Texas.
Two volumes (I. & II.)	" " Grand Lodge of California.
Two volumes (I. & II.)	" " Grand Lodge of Iowa; and
Three parts, (1st, 2nd and 3rd)	containing the early records of
Freemasonry in Connecticut,	from the M. W. Grand Lodge of Connecticut.

It was moved by V.W. Br. E. J. Barker, seconded by R. W. Br. Samuel D. Fowler, and unanimously

RESOLVED :

That the thanks of this Grand Lodge are due, and are hereby tendered, to each of the Grand Lodges who have so kindly and fraternally furnished our library with such valuable and enduring records of Freemasonry.

A memorial from W. Br. Rev. T.W. Street, complaining of certain alleged irregularities in the proceedings and working of St. Mark's Lodge, Drummondville, was read, and referred to the Committee on Constitution and Regulations, to report thereon at an early hour.

R. W. Br. Rev. Dr. Lundy, having been specially appointed by the M. W. Grand Master to prepare a report

on Foreign Correspondence, read the following, which was ordered to be printed with the Proceedings:—

REPORT:

On presenting their Annual Report, the Committee on Foreign Correspondence desire first of all to congratulate the Grand Lodge of Canada on the gratifying fact that the Grand Lodge of England, Ireland and Scotland, are now in fraternal communication with this Grand Lodge, as are also, nearly all the Grand Lodges in the United States of America. Devoutly grateful for this happy consummation of their most ardent wishes, your Committee would also point to the fact that these recognitions, on the part of Foreign Grand Lodges fully bear out the original position assumed by the brethren of this Grand Lodge, and beget an earnest hope that the work thus begun may continue in peace, to the honor of the brethren and the credit of the Canadian Craft.

Subsequently to the auspicious union of Canadian Freemasonry so happily consummated last year, their approbation and right hand of fellowship have been tendered by the Grand Lodges of England and Scotland, but inasmuch as the correspondence with those two Grand Bodies, has been already amply noticed by the M. W. the Grand Master; your Committee only deem it necessary to observe that the results of that Correspondence are most gratifying. In connection, however, with the Grand Lodge of England, there is one matter which your Committee do not deem it proper to pass over in silence. It appears that, in the early part of this year, certain brethren, residing in Canada, have petitioned the M. W. the Grand Master of England, for a Warrant to enable them to open a Lodge under the jurisdiction of England. Their petition was promptly rejected. Your Committee cannot refrain from admiring the ready action of the M. W. the Grand Master of England, in thus refusing the prayer of the Petition, while they cannot but view with extreme surprise and regret, the disheartening fact that there should be found seven Brethren within the jurisdiction of Canada, who could regard the prolonged disunion of Freemasons in Canada as a light matter, and strive to introduce a new element of discord, where so many able and

zealous brethren had labored hard for Masonic unity. The action taken by Lord Zetland in this matter augurs well for Canadian Masonry, and your Committee entertain a confident hope that the Alma Mater of a large majority of Canadian Lodges will be amongst the warmest and most zealous of our allies.

IRELAND.

A circular has been received from the Grand Lodge of Ireland, which shows that 321 Lodges are now working under the jurisdiction of that Grand Lodge from which we received the first European grip of fellowship. Your Committee observe that a new edition, (price 5s. sterling,) of that valuable Masonic work, the "Ahiman Rezon," has lately been published by the Grand Lodge of Ireland, and they cordially recommend it to Canadian Masons. In connection with this Grand Lodge, your Committee notice a flagrant attempt on the part of certain brethren, resident in the State of Delaware, to promote disunion and anarchy. These brethren petitioned the M. W. the Grand Master of Ireland for a Warrant to establish a Lodge at Wilmington, in the State of Delaware; the application was peremptorily rejected, and an official notice of the facts was forwarded to the Grand Lodge of Delaware, who in return requested the names of the brethren petitioning; with what success your Committee have not been informed.

Your Committee have examined with care and attention the Reports of 30 American Grand Lodges, and they trust that useful matter has been culled from nearly all of them. The work has been one of no little labor, inasmuch as the Reports contain an aggregate of 4800 pages. Your Committee propose to refer to them in alphabetical order, beginning with

ALABAMA.

The thirty-eighth Annual Communication of this Grand Lodge was held in the City of Montgomery, on 6th December last. The Grand Master, M. W. Br. J. McCaleb Wiley, in his address to Grand Lodge, urges upon the brethren the propriety of the compilation, at an early date, of the "History of Masonry in Alabama," your committee do not conceive that they are

transgressing the due bounds of their Report when they suggest a similar history of Canadian Freemasonry. It is now 138 years ago since Albion Lodge Quebec, now No. 17, on the registry of the Grand Lodge of England, was founded, 12 years prior to the establishment of the first Grand Lodge on this continent, viz : the Grand Lodge of the Commonwealth of Massachusetts. It is very probable that many Canadian Lodges possess, in old Minute Books and other documents, valuable Masonic information, from which an interesting compilation of "Annals of Canadian Freemasonry" might be extracted. The difficulties experienced by the fraternity in Upper Canada, on the demise of R.W. Br. W. Jarvis, their first Provincial Grand Master are faithfully depicted in a report made by his successor R.W. Br. Simon McGillivray, to H. R. Highness the late Duke of Sussex, then Grand Master of England, dated February 28th, 1823, to a copy of which your Committee have had access through the courtesy of our M.W. Grand Master. The gradual but certain increase of the order from its early pupilage to its present united development would form an interesting and useful study. The Grand Master urges the propriety of seeking the best material for the Masters of subordinate Lodges, and when found, to "retain them in office" "for" he says, "it is my experience that those old Lodges that have had the fewest Masters, are generally the most harmonious, prosperous and intelligent." In this recommendation your Committee entirely concur. In reference to non-affiliated Masons, Grand Master Wiley thus addresses the Grand Lodge. "It is with some reluctance that I approach the subject of non-affiliated Masons, but my convictions of duty and of the great wrong these *brethren* are reflecting upon the character, usefulness, and funds of the order, impels me to it; and I earnestly recommend that such legislation may be had as will place them in their proper position before the fraternity and the world. The idea of dismission is a modern one, and an anomaly in Masonry. You might as well say, that a dimitted Church member was still a member of the church, or that a stockholder in a bank or insurance company who had sold out his stock was entitled to dividends, as to say that a dimitted Mason is still a Mason, and entitled to Masonic benefits and privileges; for I hold that 'if he will not work,

neither should he eat.' But, say some, Masonry is a voluntary association and a member has a perfect right to withdraw whenever he sees fit. For the sake of the argument, I will admit the truth of this, and in reply ask if it is only *voluntary* so far as the dimitting member is concerned? And are the contributing members bound to recognize him and his? to contribute to his support and give him funeral honors? or can they not *voluntary withdraw* from him also. The idea that he can sever his connection with the Lodge, and the Lodge not be able to sever its connection with, or obligation to him is to my mind, most unnatural and unjust. But I deny that Masonry is a voluntary association to the extent claimed for it by these over lenient brethren; for chapter vi., section 8th, of the 'General Regulations of Ancient York Masons,' says, 'no set or number of Masons shall withdraw or separate themselves from the Lodge in which they were made, or afterwards admitted members, unless the Lodge become too numerous; nor even then without a dispensation from the Grand Master, or his Deputy; and when thus separated they must immediately join themselves to such other Lodges as they shall like best, who are willing to receive them; or else procure the Grand Master's warrant to join in forming a new Lodge.' And in the Charges approved in 1722, chap. ix. art. 3, it is said, that "a Lodge is a place where Masons meet; hence that assembly, or duly organised society of Masons, is called a Lodge, and every brother ought to belong to one, and to be subject to its by-laws and the general regulations." Brother Bierce, P. G. M. of Ohio, says: "Once a member of a lodge, he must continue to be so until he connects himself with some other Lodge." Again: "if a dimit is to exonerate a brother from the duties of a Mason, it should exonerate the Lodge from all liability to him; in other words, if it suspends all allegiance and duty on his part to the Lodge, it should also suspend his claims for all corresponding benefits from the institution." And Br. Robert Morris, G. M. of Kentucky, in a work of great merit now being published, says: "The severance of the connection between the Master Mason and his Lodge, (a connection which is vitally important to his Masonic character and usefulness, and which is urgently required in the Ancient Charges) is denominated non-affiliation. It is a great evil,

and has done more, in modern times, to dishonor the Masonic institution, and weaken the bonds of the Masonic covenant, than any other innovation. * * * * Non-affiliation should be discouraged by every means at the command of the Order. Grand Lodges should fulminate decrees against it, forbidding any Masonic benefit, or attentions bestowed on non-affiliating Masons living, or any Masonic honors when dead. The by-laws and usages of subordinate Lodges should pointedly discountenance them while in that condition, and, at the same time, present every allurements to them to affiliate. They should be forbidden to visit the Lodge more than once or twice, nor admitted to the public demonstrations of the Order, its festivals, funerals, &c., under any circumstances, nor aided from the Lodge funds, nor introduced to Masons as brethren. They are, masonically, outlaws, while in the condition of voluntary estrangement, and should be treated as such. There is no lawful reason for a brother dimitting from a Lodge, except to unite himself immediately with another. Cast your eyes around in your respective neighborhoods, and see how many of these non-workers there are, and then ask yourselves how much good their contributions might do in the cause of charity, and how much benefit their example would afford were they active working members of the Lodges, and then apply the remedy ; for we should be no longer misled by the delusive argument that Masonry is a voluntary association, and that this exists alone in favor of those who choose to live as drones in the great hive, where all should be workers."

As this subject is one of great importance, your Committee will refrain from expressing their own views with regard to it, until they have noticed the minds of other Grand Lodges.

In reference to Canada, M. W. Grand Master Wiley, says, "The difficulties of our brethren, in Canada, seem to have been amicably adjusted ; and as a united and Independent Grand Body we have reason to believe that they will soon take that high position among the Grand Lodges of the world, to which the zeal and ability of the brethren there so justly entitle them."

Your Committee fully concur in the following structure on a portion of the Report of the Grand Lodge of Kansas, in reference to this Grand Lodge : "Under existing circumstances, so far as

your Committee have been able to ascertain them, we see no good reason to reject or refuse the overture from the Grand Lodge of Canada. *Your Committee would protest against the formation of any alliance with a Lodge, or Lodges under foreign power, whose political opinions differs from our own ; but in this case, where there is neither political nor religious reasons existing, forbidding such an alliance ; your Committee are willing to accede to the overtures of the Grand Lodge of Canada to the United States, and would recommend the adoption of the following resolution :*

“ Resolved,—That we cordially recognize the Independent Grand Lodge of Canada, and extend to that Grand Lodge the hand of fellowship.”

“ This Report was received and adopted by the Grand Lodge. We have never known before that an alliance with Lodges, or Grand Lodges, could possibly be influenced in any way by the religious or political bias of the Masons composing said Lodge, or Grand Lodge ; the truth is, this Report is a great error, and contradicts all the declarations of Masons, from 1722 to the present day. What sort of a Representative would brother Ker make to the ‘ world’s assemblage’ of Grand Master Rees, if he would form no alliance with ‘ a Lodge or Lodges under a foreign power, whose political opinions differ materially from our own ?’ Would there ‘ be neither religions or political reasons existing, forbidding an alliance’ with these ? Brother Ker, it seems to us, has forgotten the first one of the old charges of Free and Accepted Masons. ‘ In Ancient times Masons were charged in every Country to be of the religion of that Country or Nation, whatever it was ; yet it is now thought more expedient only to oblige them to that religion in which all now agree, leaving their particular opinions to themselves.’ This unchangeable law does not fill up the measure of Brother Ker’s views. We trust that he will study this subject over again. It is not necessary for him to tell us what religious principles he believes a Mason ought to have ; we know that already. The charge goes on to tell what it is ; ‘ it is to be good men, and true, men of honor and honesty.’ A Mason cannot be an atheist, and his tenure binds him to obey the moral law, and when you get outside of this, you are outside of Masonry, where Brother Ker was when he wrote his Report.”

The report closes with a recommendation of the adoption of the following resolutions, which were unanimously agreed to :

“ 1. Resolved,—That we hail with pleasure our new sister Grand Lodge of Nebraska, and trust ever to keep with her a fraternal correspondence.”

"2. *Resolved*,—That the Grand Lodge of Alabama recognizes as an equal and Independent Grand Lodge, the Grand Lodge of Canada, and hereby tender to her, all the Masonic courtesies due from one Grand Lodge to another."

"3. *Resolved*,—That a Committee be appointed on the History of Masonry in Alabama, with power to employ some suitable brother to prepare the same and print therewith, and as a part thereof, so much of the proceedings of the Grand Lodge of Alabama, from its organization to this date, as shall be of historical or statistical value; *provided*, that the said History and printed Proceedings shall not make a volume of over 600 pages."

"4. *Resolved*,—That the sum of \$600, (six hundred dollars) be appropriated for the purpose of defraying all the expenses attending the preparation of said History of Masonry in Alabama."

"5. *Resolved*,—That hereafter the chairman of the Committee on Foreign Correspondence, shall receive as compensation, \$100, (one hundred dollars) when the duties thereof are performed to the satisfaction of Grand Lodge."

The Report of their Committee on Masonic jurisprudence, recommends that a dispensation shall not be granted for the establishment of any new Country Lodge, where one is already working within fifteen miles. Your Committee strongly urge on this Grand Lodge the propriety of imitating at least the spirit of that recommendation, for they believe that injury is often done to the Craft at large by the establishment of contiguous Lodges in thinly populated districts. When a Lodge is newly organized, the members are frequently compelled to anticipate their resources, and cases have not been wanting where members have joined in incurring pecuniary responsibility for the erection of appropriate Lodge-rooms, and other necessary Masonic appurtenances, and then withdraw to form a new Lodge, before the expense incurred has been provided for. Your Committee are of opinion, that some check should be applied to such a multiplying of Lodges as is now frequent in this jurisdiction. The appendix contains a valuable notice of the universal Masonic Congress of Paris, to which your Committee propose to allude hereafter. The Report is a most able document, very creditable to our Southern sister. To it is appended a Masonic Calender, and a copious index, and we cordially congratulate the Grand Lodge of Alabama in possessing officers able and willing to prepare so interesting a volume.

The Register of this Grand Lodge comprises 266 subordinate Lodges. M. W. Bro. R. H. Erwin, is Grand Master, and R. W. Bro. Daniel Sayre, is Grand Secretary.

From the Grand Lodge of ARKANSAS we have no tidings.

CALIFORNIA.

The Golden State sends us a noble volume of 457 pages, with a complete index. The onward progress of Masonry is well illustrated by the position of this Grand Lodge. Not yet ten years' old, and comprising a territory until lately little known to the civilised world, she has now 127 Lodges working with warrants, and two under dispensation. The last Annual Communication of which your Committee have any tidings, was held at Sacramento, on 11th May, 1858. The Grand Master, in his Address, thus warns the brethren of California and the Craft at large, of the dangers attendant on great Masonic prosperity :—

“To the wise, this general prosperity presents its elements of danger ; for while there is nothing seemingly to guard against, a relaxation of that vigilance which should always watch at the portals of our temple, is most to be dreaded. This is true in all lands and among all societies. How much more forcibly may it be put in this land of strangers, coming from every country, speaking every tongue, the representatives of every people. Unknown to each other, save in that restless and careless association which marks the society of the people of this great and growing commonwealth—their past history beyond our knowledge—their hearts a sealed book which we have no power to open or peruse—all should be subject to the closest scrutiny, and if aught is found upon which to base the slightest doubt, it should make an impassable barrier between them and us. It is far better that we turn away many good men from our altars than we hazard our good name and reputation by accepting a single bad one ; for upon that reputation rests, in an eminent degree, our power to do good. I have every reason to believe that the fraternity in this State are both zealous and vigilant in the discharge of their duties in this respect. The course now pursued by the subordinate Lodges is such as necessarily impresses the work upon

each one who receives it, and forms the foundation upon which to build a complete Masonic education. The thorough examination to which the candidates are subjected as they progress, renders it impossible that any should be ignorant of the principles taught or the duties enjoined by our venerable and benevolent institution."

The position of this Grand Lodge is ably stated, and we are fraternally recognised as a true sister of other Grand Lodges. The Grand Master is M. W. Br. N. Greene Curtis, and the Grand Secretary, R. W. Br. Alex. G. Abell.

COLUMBIA.

The Grand Lodge of this Metropolitan District has forwarded Reports of several Special Communications, as well as of their Annual Communication, held at Washington, on November 2nd, 1858.

The subjoined Report of a Committee of this Grand Lodge, on proposed Forms of Prayer, to be used in the second and third degrees, appears to your Committee to be a striking illustration of the truth of the statement, that the Ritual as practiced in most of the Lodges of the United States abounds in innovations of comparatively modern date; and that the Ritual now used in the best Lodges in England, most nearly approximates to Ancient Masonry:—

"To the Grand Lodge of the District of Columbia.

"The Committee to which was referred a resolution accompanied by certain forms of prayers to be used in the ceremonies of the second and third degrees, having had the same under consideration, and believing them to be a portion of the *old legitimate work as it now exists amongst our brethren in Great Britain*, recommend the adoption of the same amongst the Lodges within the Masonic jurisdiction."

The Prayers are as follows:—

"*Fellow Craft Degree*.—We supplicate the continuance of Thine aid, O Merciful Lord, on behalf of ourselves, and him who now kneels before Thee. May the work thus begun in Thy name, be continued to Thy glory, and evermore be established in us by obedience to Thy divine precepts. Amen! So mote it be."

"*Master Mason's Degree*.—Almighty and eternal God! architect and ruler of the universe, at whose creative fiat all things first were

made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this Convocation, assembled in Thy name, the continued dew of Thy blessings. More especially we beseech Thee to impart thy grace to this, Thy servant, who now seeks to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude, that in the hour of trial he fail not, but passing safely, under Thy protection, through the valley of the shadow of death, he may finally arise from the tomb of transgression to shine as the stars, forever and ever. Amen! So mote it be."

Another testimony in favor of English work is found in the following proposed amendment to the Constitution. "The candidate shall be ballotted for, for all degrees at once."

Another Committee brought up the following resolution, the whole of which your Committee approve, except that portion which admits of the examination of the candidate outside the Lodge:—

"*Resolved*,—That no Lodge under the jurisdiction of this Grand Lodge, except by dispensation from the Grand Master, shall advance a brother until he has been examined in open Lodge by the Master, or outside of the Lodge by a competent Committee, and found to have made such proficiency in the preceding degree as will, in the opinion of the Master of the Lodge, enable him to pass such an examination as to be able to work his way into a Lodge of the degree in which he has been examined."

The Committee on Foreign Correspondence thus refer to Canada:

"In the course of his address, the M. W. Grand Master congratulates the members of his Grand Lodge upon the prompt recognition of the Grand Lodge of Canada, by the M. W. Grand Lodge of Ireland, under whose jurisdiction a large number of Lodges were working. He treats in the kindest and most courteous manner the Grand Bodies which have refused to recognise the Grand Lodge over which he presides; and, towards those who have stigmatized the brethren under his jurisdiction, he acts upon the principle enunciated by our first Grand Master,—'a soft answer turneth away wrath.'"

Only sixteen (16) Lodges hail from this Grand Lodge. M.W. Br. George C. Whiting is Grand Master; and R. W. Br. G. A. Schwarzman, Grand Secretary.

CONNECTICUT.

Connecticut has not yet forwarded a report of her proceedings to the Grand Secretary, but from other sources we learn that the

independent position of the Grand Lodge of Canada has been recognized by the Grand Lodge of this State. We have, however, to acknowledge on the part of the Grand Lodge of Canada, the receipt from Connecticut of the first three parts of "The Early Records of Freemasonry" in that State, containing 600 pages of interesting and valuable Masonic information, and comprising the history of the Craft in that State, from the establishment of the Grand Lodge of New England, in December, 1733, to September, 1845.

DELAWARE.

From this Grand Lodge, a list only of the Officers of Grand Lodge, elected 1st July, 1859, has been received.—M. W. Br. John R. McFee, is Grand Master, and R. W. Br. Wm. S. Hayes, is Grand Secretary.

FLORIDA.

This Grand Lodge held its Annual Communication on the 10th of January last. The M. W. Grand Master in his address thus forcibly alludes to the evils of intemperance and excess :

"I would call the attention of this Grand Body to an evil, which I fear is increasing to an extent already injurious to many of the Craft, and the cause of Masonry : It is intemperance—the corner stone of almost every vice. Temperance, as intelligent Masons, you are all aware, is one of the cardinal virtues of Masonry, and should be cherished and practised by us all, at all times, and in all places, or we must bear our part of the burden of reproach which attaches to such a vice. I hope this Grand Body will enact some law, making it specially imperative upon the proper officers of the several subordinate Lodges to take prompt and decisive action on this subject. Vague or abstract resolutions will not do ; the attack is now acute, and the treatment should be prompt and vigorous."

The Committee on Foreign Correspondence thus happily alludes to the morbid appetite for altering Constitutions, which appears to pervade Masonry everywhere in this new world of ours :—

"Antiquity is the principle of our order, and distinguishes it from all modern imitative and improved associations. One great evil is prominent in much that is written—too great a desire to

improve Masonry. It is to be seen in the multiplicity of written Constitutions adopted by Grand Lodges, and in a restless spirit, which proposes alterations and amendments. We see this in the history of the Grand Lodge of Florida. Not yet numbering thirty (30) years of existence, we have had several new Constitutions, and not one that has not been amended; and if the amendments were improvements, we might hope, in time, to settle down on something that would be permanent; but, as in all instances of hasty and inconsiderate legislation, they tend to impair.

“To the influence of Grand Lodge Reports may be attributed the union of contending Masonic Bodies in the jurisdiction of New York, and to a correct understanding of Masonic principles in the Canadian Provinces, which have brought about an harmonious affiliation of all the craft under the jurisdiction of the Grand Lodge of Canada—events which will be hailed with a thrill of joy by all good and true Masons in the United States, and we hope, throughout the world. Schism and discord have been banished, and peace and harmony reign triumphant throughout our Mason heritage.”

They also render a just tribute to the felicitous manner in which our M. W. Grand Master has defined a “Model Master” of a Lodge; and then go on to describe at great length the Union of last year, quoting nearly all the proceedings. They consider the following propositions as “General Regulations,” which cannot be altered or changed :—

“1st, That no Lodge can be legally organised without a charter or warrant of constitution granted to a Master, Senior Warden, and Junior Warden, authorising them to constitute a Lodge to work.

“2nd, That Masters and Wardens must be annually elected, and duly installed in office, before they can open a Lodge for work.

“3rd, That no Lodge can be legally opened without a Master, Senior Warden and Junior Warden, in their proper places.

“4th, That in the absence of the Master, the duties of his office devolve upon the Senior Warden, and, in his absence, upon the Junior Warden.

“5th, That in the absence of the Master and Wardens, no Lodge can be legally opened for work.

“6th, That no Lodge can be legally opened for work without the presence of the Charter in view, or to be seen by any brother who may choose to call for it.

“7th, That the Master and Wardens, to whom the warrant is granted, are the only proper persons in whose possession it can

be kept, and, consequently, a Past Master cannot legally congregate a Lodge in the absence of the Master and Wardens, which implies also the absence of the warrant: and for the further reason, that when the newly elected Master is duly installed, that the old Master returns to his former position in the Lodge, with no other authority than that which is conceded to him from courtesy on account of experience; and if again elected the Master, he could not preside until duly *installed*.

“8th, That the particular or subordinate Lodges are the constituents of the Grand Lodge, and no Grand Lodge can be constituted or organized, without the presence of at least three Lodges by their legal representatives.

“9th, That the Master and Wardens, or their regular constituted proxies, are the legal representatives of their respective Lodges in the Grand Lodge, which is their constituent Body; and that the Wardens are in all cases united in their representative character with their respective Masters, and cannot legally be separated from them; and have equal *representative* powers in all cases with the Master.

“10th, That Grand Lodges possess *inherent* powers to legislate in regard to their *local* regulations, provided they do not violate any of the *general regulations*, or ‘Land-marks’ of Masonry.”

These propositions we do not conceive to be entirely supported by Masonic authorities, but are open to Masonic discussion.

“All Masters and Grand Masters are required, in their installation obligations, to admit that *it is not in the power of any man or body of men, to make innovations in the Body of Masonry*. This is the great ‘land-mark’ which ever has, and ever will preserve Masonry pure and unchanged. If it were not for this regulation, Masonry would rank no higher than the modern associations of the day. Men, through ignorance, and a desire for change and *improvement*, may overstep the land-marks of the order, but they cannot remove or abolish them. Grand Lodges may adopt their own local laws, and regulations to suit their own purposes and policy, but all the Grand Lodges in the world combined cannot make innovations in the general established laws of Masonry.”

The late action of the Grand Lodge of New York is severely handled, and the numerous fallacies which our New York brethren propounded, are cleverly detected.

Florida possesses forty-five (45) Lodges, with four (4) under Dispensation.

M.W. Br. Thos. Hayward, is Grand Master, and R.W. Br. Jno. B. Taylor, Grand Secretary.

GEORGIA.

This Grand Lodge held its Annual Communication, on the 26th October, 1858, at Macon.

The M. W. Grand Master, in his address, thus speaks of that increasing evil, the number of non-affiliated brethren :—

“ On the 17th February, on the application of ‘ Darley ’ Lodge, No. 17, I placed a construction on the 23d Section of Article v., of the Grand Constitution, in relation to unaffiliated Masons. The question propounded was, ‘ If a brother takes a dimit, in case of removal, and arrival at his destination, and desires to visit the Lodge at its next meeting thereafter, before he could possibly become affiliated, ought the Lodge to demand the visiting fee of the brother? I decide in the affirmative.

“ The provision in the Constitution is general ; it ought to be so ; because it would be impossible to foresee, and provide for, as well as distinguish various cases of exceptions, so as to operate justly between all parties. In the case presented, no reason is apparent why it should be made an exception. The principle on which the regulation is provided is, that a brother shall not avail himself of the privileges of the Order, or evade its burthens. The obligations of the Order to him are not suspended by his non-affiliation ; if he should need its sympathies and relief, they would be, and ought to be, as freely extended as if he were a member of the Lodge, and the notion that he ought to visit a Lodge *once* to ascertain if he can consistently join it, is altogether a fallacy. He can learn no more of the propriety of associating with its members as a brother, by being present at one meeting, than he can by consulting the by-laws, and inspecting the roll of its members, both of which he is at liberty to do. On an application for affiliation, both the Lodge and the applicant should stand on an equal footing ; but if the brother is permitted to weigh the question and decide upon inspection, without a corresponding privilege to the Lodge, a vast deal of evil will be endangered by unfounded rumours and suspicions consequent on a failure to apply for affiliation after a preliminary visit. The conclusion will of necessity be, that in the opinion of the new comer, the Lodge has been weighed in the balance and found wanting. Such a result will defeat the presumed necessity of a visit, because the Lodge may refuse to receive the visitor, if it should apprehend his visit to be one of enquiry and not of personal courtesy. Upon a review of all the argument, I resolved that the peace and harmony of the brethren would be best promoted by allowing no exception to the rule.

“ I also decided another question for the same Lodge of some

practical bearing on the action of other Lodges within your jurisdiction.

"The case stated was this : a member petitions for a dimit which is granted, he neglects to apply for it for months ; the question is asked is he chargeable for dues to the time he receives his dimit from the Secretary, or from the date at which it was granted ?

"A *Dimit*, as it is technically termed, is but the evidence that the brother has dimitted from the Lodge of which he was a member. The time when he left the Lodge determines his rights and liabilities as a member of that Lodge. The failure of the Secretary to furnish the evidence of that *time*, does not annul the joint action of the Lodge and the brother. When the consent of the Lodge was given to the application for a dimit, the relation of membership ceased, no dues could be charged against him after such period.

"The Deputy Grand Master of the 3rd District had rendered the following decision, on which your Committee desire to remark that its provisions would seem to entail much hardship on new Lodges, working in jurisdictions wherein Grand Lodge meets only once a year.

"The petitioners for a Dispensation for a new Lodge, are the only *members*, if they can be so called, of such Lodge U. D. They cannot affiliate others. *They* only are entitled to vote on questions touching the fiscal and local interests of the Lodge ; but, on the petitions of candidates, and applications for advancement, all Master Masons present are entitled to vote."

The Grand Lecturer of the 1st District, Br. G. L. Barry, thus alludes to the over-multiplying of Lodges :—

"My observation has satisfied me of the increasing evil results of an indiscriminate multiplication of Lodges. Lodges can prosper only, and the fraternity be alone benefitted, by the admission of the worthy ; but when good material does not exist, or becomes scarce, rather than that building should not attain respectable dimensions, 'rough ashlers,' that no hand can polish, are introduced—which not only mars the beauty but endangers the stability of the edifice. It is true, that in most of the Lodges that I have visited, the record showed many rejections, and in cases, too, where the size of the Lodge and the diminished state of the finances might be assumed as an excuse for a not very particular investigation as to qualification. But 'lead us not into temptation,' is a very appropriate prayer even for Masonic Lodges."

The Committee on Foreign Correspondence thus ably support the rights of Past Masters :—

“Prior to the year 1717, the General Assemblies of Masons consisted of as many of the fraternity at large as being within convenient distance could attend, from the youngest Entered Apprentice to the oldest Master Mason. At that date, the Grand Lodge of England was organised by the only four Lodges then in existence in the south of that kingdom, and invested ‘with power and authority to make new regulations, and to alter those then existing for the real benefit of the fraternity, provided always that the old land-marks be carefully preserved.’ With this full and ample grant of power, even if the right does not exist without it, each Grand Lodge has plenary warrant to determine for itself who shall be admitted to or excluded from membership, provided that it keeps within the charter limits by preserving the land-marks from violation. It is only necessary to say to the intelligent Mason, that there is no violation of any landmark by the admission of Past Masters as members of the Grand Lodge, or the exclusion of Wardens of subordinate Lodges. This is but a question of expediency to be decided by each Grand Lodge ; and experience shows conclusively the expediency—nay, the necessity—of calling skilful and experienced Past Masters to the responsibility of legislating for the good of the Craft. The aged workman has wrought his regular hours in the Lodge ; his work has passed the square ; and he has been declared entitled to his wages of rest, and retirement from active labor in the government of the Lodge. But with a zeal for the good of his fellows, which age has not impaired, he is willing to assist in draughting designs upon the Grand tressel-board, to guide the less experienced in preserving and perpetuating the glorious structure that afforded him instruction and enjoyment in early manhood, and to which he looks for protection and defence in declining years. And are these skilful ones to be cast aside among the rubbish as no longer worthy a name and a place with the younger workmen of the temple ? Rather let us solicit their regular attendance upon our annual deliberations, that the craft may be directed by their wisdom, benefitted by their experience, and stimulated to active industry by their untiring zeal. Let us bid these ‘Fathers of our Israel’ a cordial welcome to our Annual Communications, and greet them with a sincere Masonic reception.”

The reference to Canada, though it be brief, yet is it truly cordial, and your Committee gladly reciprocate so kindly a feeling. They say,—

“We are gratified to learn that our brethren in Canada are united under one *head*, and that a dissolution of the jurisdictional

connection with the Grand Lodge of England has been effected in a becoming and Masonic manner. It has been the policy and practice of the Grand Lodge of Georgia to avoid all interference with the intestinal discord of other jurisdictions. She has therefore waited a time with patience, until reflection and reason have restored harmony among our Canadian brethren and produced peace and union. There being now but one Grand Lodge recognized by the fraternity in Canada, we extend to it a cordial greeting, and give it a place in the family of Grand Lodges."

The Grand Lodge of Georgia possess an Act of Incorporation passed by the Legislative Assembly, and concurred in by the Governor of the State, so long ago as the year 1796. By this Act the Grand Lodge can hold an unlimited amount of property and does not appear to be required to make any returns. On their register are 221 warranted Lodges, and 7 working under dispensation.

M. W. Br. William S. Rockwell is the Grand Master, and W. Br. Simri Rose, is Grand Secretary.

ILLINOIS.

The proceedings of the Grand Lodge of this rapidly increasing State, had, at the last Annual Communication, at Springfield, in October, 1858, been received. They are contained in an elegant volume of 264 pages. Your Committee have culled from the By-Laws of this Grand Lodge, Section 13, "Of Lodges under dispensation," a provision which appears to them a very desirable condition in the establishment of new Lodges, viz: "that the petitioners shall satisfy the Grand Master, or the Grand Lodge, that they have procured a suitable room with convenient ante-rooms, for the practice of Masonic rites, and that the material in their town and neighborhood is sufficient to sustain a healthy and reputable Lodge; that their petition shall be accompanied by a recommendation from the Lodge nearest the place in which the new Lodge is to be holden, certifying to the truth of the statements contained in said petition, and that the brother named for Master is qualified to open and close a Lodge and to confer the three degrees." Your Committee consider sec. 17, to be also a wise ordinance, viz: "that no warrant shall issue to a Lodge under

dispensation until it shall have conferred the degrees of Entered Apprentice, Fellow Craft and Master Mason, in manner and form as prescribed by the rules and regulations of the Grand Lodge."

The three sections relating to non-affiliated Masons are worthy of consideration. They are as follow :—

"It shall be the duty of every Master of a Lodge under this jurisdiction, to require every Master Mason, not a member of a Lodge, residing within the jurisdiction of his Lodge, to pay one dollar to the charity fund of his Lodge, and the regular Grand Lodge dues for the use of this Grand Lodge, annually ; and upon refusal to pay such sums, or either of them, except in case of extreme indigence, to be judged of by the Lodge, such Master Mason, so refusing, shall be suspended from all the rights and privileges of Masonry. All such contributing Masons shall be entitled to the rights of Masonic burial, and to all other rights and benefits of Masonry, not appertaining to membership in a Lodge.

"Sec. 23. All Masons in this jurisdiction, not members of any Lodge, shall be subject to discipline, so far as may relate to their conduct and behavior as Masons, by the Lodge in whose jurisdiction they may reside.

"Sec. 24. Jurisdiction and discipline shall be exercised over non-affiliated Masons by the oldest Lodge only, in cities or places where two or more Lodges may be situated."

Your Committee observe, that the Grand Lodge of Illinois is incorporated by the State Legislature. The corporation is limited as to estate, being restrained from holding more than \$100,000 worth of personal or mixed property, or 2000 acres of real estate.

The Committee on Foreign Correspondence quote the following interesting anecdote, from an address delivered by Br. the Rev. George M. Randall, Past Grand Master of Massachusetts, at Providence, Rhode Island, when St. John's Lodge, No. 2, held its centennial celebration. The incident occurred during the late anti-masonic excitement :—

"There were, in those dark times, many instances of individual firmness. You know that it is contrary to the discipline of the Society of Friends (commonly called Quakers) to allow any of their members to join the Masonic fraternity. Nevertheless, not a very few of that persuasion have, at different times and places, entered the Order. Among others, there was one Quaker preacher in the westerly part of the State, who had six sons, all of whom were Masons. By some means, Levi—for that was his name—

finally found his way into our mystic pale. The Friends discovered at last that he had been initiated, and accordingly sent a committee of two, Abraham and Joseph, to express their concern to their erring brother, and to obtain from him an assurance of fidelity to the articles of discipline.

"Abraham called, with his companion, on Levi, when, as it is reported, something like the following dialogue took place. Abraham, who was the spokesman, after having stated that they had come as a committee of the Friends' meeting, said, 'Levi, we understand that thou art a Freemason.' 'I have had the reputation, Abraham, of being a Freemason, these twenty years.' 'But wilt thou tell us, Levi, whether thou art a Mason?' 'No, Abraham, I will not tell thee whether I am or not.' 'Shall we tell the meeting, Levi, that thou dost renounce Freemasonry?' 'No, Abraham, I will not, I will see thee condemned first!' The Committee left him, and reported to the meeting; but Levi continued to preach and was no more molested after that."

Our first, foremost and most energetic M. W. Br. Tucker, G. M. of Vermont, is thus mentioned in reference to the Report of the Foreign Correspondence Committee of the Grand Lodge of New York.

"Our worthy brother makes himself very merry and is exceedingly facetious over the argument of Br. Tucker, of Vermont, in relation to the Independent Grand Lodge of Canada. This is all very well; it is the only way Br. Tucker has been answered yet. And Br. King may find Br. Tucker quite his equal, even in that line of argument."

Canada is thus fraternally alluded to :

"We are very much gratified to learn that the Ancient Grand Lodge of Canada, organized since our last Grand Communication, dissolved its organization on the 14th July last, and affiliated with the Independent Grand Lodge, under the name of the Grand Lodge of Canada. We sincerely hope that our Canadian Brethren, who have been tried severely in the crucible of adversity, may now shine like gold, 'seven times tried.'"

The increase of Lodges in this State has been wonderfully rapid. In 1840 the Grand Lodge was constituted. There were then only five Lodges. In 1824 there had been a Grand Lodge, but it was soon disbanded. Up to the year 1835 there were not more than 34 Lodges. In 1850, there were 95, but in 1858, the number had increased to 275. Your Committee believe such increase to be unparalleled in the Masonic world.

M. W. Br. Ira A. W. Buck, is Grand Master, and R. W. Br. Harman G. Reynolds, is Grand Secretary.

INDIANA

Has been already mentioned by our M. W. Grand Master as having hospitably entertained him at their late Annual Communication, held last month, and cordially greeted him as the Representative of this Grand Lodge. Your Committee have received a copy of their proceedings, had at their Annual Communication, held at Indianapolis, on 24th May, 1858. The Committee on Foreign Correspondence extract the following sensible remarks from the report of a like Committee of the Grand Lodge of Iowa. Brother T. S. Parvin writes as follows:

“Masonry will make him ‘a better man,’ has been rung in our ears until we sicken at the sound ; give us good square work, fit for the building, or let the temple never be completed ; well would it be for Masonry if every brother would remember this advice whenever a questionable candidate is proposed for initiation into our mystic order.”

From the address of the Grand Master of Mississippi, delivered at the Annual Communication of the Grand Lodge, of that State, on 19th January, 1857, the Indiana Committee on Foreign Correspondence extract the following, which your Committee believe to be sound Masonic doctrine. Grand Master Hillyer says:—

“Masonry, my brethren, is not religion, though often, if not always, its handmaiden ; it is no substitute for religion ; its birthplace was on the earth—there is the scene of its labors and triumphs—its concern is for man ; the moral and spiritual man, I mean, as well as the bodily man, but for man in this world. However typical its organization, its rites or its ceremonies, of its dispensations, of sacrificial acts, or of religious systems, still it has nought to do but to be true to its immemorial teachings ; its aim and its intention, apart from the scientific knowledge it imparts, is to make the travel along life’s road, a more pleasant, a more instructive, a more beneficial journey.”

The undue multiplication of Lodges in this jurisdiction gave rise to the following motion of Br. C. V. N. Lent, in the form of a proposed amendment to the constitution of the Grand Lodge:

“That in order to prevent the too rapid increase of new Lodges, whereby the character of the Craft might suffer from the admission of unworthy members, so liable to occur therefrom, that hereafter

no dispensation be granted or charter issued for the creation of any new Lodge within this jurisdiction, unless the same shall first be recommended by the Lodges nearest the place where said new Lodge is proposed to be located, or of all the Lodges whose jurisdiction may be affected thereby."

The question of the power of Wardens to confer degrees was submitted to a select Committee of this Grand Lodge, who offered and recommended for adoption the following resolution:—

"That by the second of the 'Rules and Regulations for the government of Lodges in Indiana,' the Senior or Junior Warden, when he succeeds to the duties of the station of the Master, has the power, and it is his duty to confer degrees, as the Master might do if present."

Your Committee cannot agree to this proposition. In a circular from the Grand Secretary, dated July 1st, 1858, occur the following conditions necessary to be observed, before a dispensation is granted to form a new Lodge:—

"The applicants are all of good moral character.

"They possess the requisite qualifications to work properly, and give the lectures in such manner as will make the proper impression upon the lectured.

"Their jurisdiction will embrace a desirable number of persons, suitable to be initiated into the mysteries of Ancient Craft Masonry.

"The location will not interfere materially with the jurisdiction of any other Lodge.

"They have a room suitable to the purpose."

The registry comprises 236 warranted Lodges, and 5 under dispensation. The M. W. Br. Solomon D. Bayless, is Grand Master, and R. W. Br. Francis King, is Grand Secretary.

IOWA.

The Grand Lodge of this beautiful and fertile Prairie State, held its Annual Communication at Des Moines, on the 1st June, 1858.

The M. W. Grand Master, in his Address, refers to a resolution of Grand Lodge respecting the Ritual, which your Committee trust they will shortly see adopted by this Grand Lodge, viz: "That the work as now adopted in the three degrees shall be obligatory

on the subordinate Lodges throughout this jurisdiction." Further on, the Grand Master says :

"For the purpose of carrying into effect the edict of the Grand Lodge respecting the work exemplified at the last Annual Communication of the Grand Lodge, and thus to *test* its adaptation to the spirit, intelligence and necessities of our jurisdiction, I issued a circular to the subordinate Lodges, dated September 21st, 1857, requiring, amongst other things, their faithful compliance with the letter and intention of this edict. In the same circular, I forbade the reception or employment of itinerant or other lecturers upon the work and ritual, this being, in my opinion, one prolific source of the discrepancies before existing. I preferred, as before remarked, that instruction should come directly from myself, my deputy, or some one specially authorised, after being satisfied of his skill and fidelity."

On excess in Masons, he thus forcibly expresses himself :

"Notwithstanding the decided language of our Ancient Constitutions and Laws, respecting such things, and the special enactments of our Grand Lodge concerning them, which every Mason is bound to regard, I blush to say, that throughout our jurisdiction, many Lodges were found at the beginning of the past year, which *tolerated* and even *nourished* in their bosom, members whose intemperance and gambling were a proverb in the community. When their attention was called to the subject, and when they were admonished of the evil consequences of such affiliations, they would willingly concede it, but declare an inability to remedy the evil. The delinquent brethren attended the Lodge regularly ; were industrious, faithful and skilled in work ; were prompt in responding to the calls of charity ; and possessed, otherwise, good and noble traits. In this state of things, what was to be done ? The generous apologists for the erring brethren forgot the blighting and degrading influences of the practices in question. They forgot that the subtle poison of the accursed bowl would pollute the purest and best blood that ever coursed through human veins ; and that, through this animating medium, it would render obtuse the finest perceptions of the human graces or virtues, and pervert from legitimate and noble aims the loftiest aspirations of the intellect of man."

He discourses, with equal plainness of speech, on the passion for play which disgraces some of the brethren. He says,—

"Still more does the awful abomination of gambling, which avows its principles of wrong and fraud in open day, and executes its damning schemes in midnight dens, outrage the principles of

our institution. These principles, to which the vices in question are in such constant and deadly antagonism, are the fortress of Masonry—unsuccessfully assailed by the world through all the centuries of the past, and unassailable through ages to come, except through the shortcomings of those who have them in keeping.”

The question then presented itself,—

“If the foundations be destroyed, what can the righteous do? It was the reflections excited by this question that caused me to grapple with this matter of intemperance and gambling in our beloved jurisdiction, and by a faithful execution of your edicts and our venerated constitutions, to wipe it from our fair escutcheon. Let no one suppose that, in speaking thus decidedly, I am expressing fanatical opinions derived from the discipline of temperance or other societies. I never belonged to one of these societies in my life, although I do not make this a boast. I use what I believe to be the language of truth, in obedience to a sense of official duty. I plant myself upon the doctrines and declarations herein laid down, with the clear and decided assurance to all who have objected to them, that as long as I remain faithful to the interests of Masonry, I cannot compromise them in my public or private acts.”

In regard to the establishment of new Lodges, the Grand Master thus addresses the Brethren :—

“The seventh article of the By-Laws of the Grand Lodge provides that ‘no letter or dispensation shall be granted for the formation of a new Lodge, but upon the petition of seven known and approved Master Masons.’ I respectfully represent to you that this rule, although compatible with our existing customs, and intended to promote the prosperity of the order, is nevertheless liable to some objections. The first is, the great facility it affords for the multiplication of Lodges at points where other circumstances do not justify their establishment. But a greater evil is the fact, that the withdrawal or absence of one petitioner from the Lodge suspends its operations by depriving it of a constitutional number. Since Lodges under dispensation cannot admit to membership, and brethren whom they make have no rights as members, this is often a source of serious inconvenience. I have had in several instances to authorize the insertion of new names in dispensations, in order to obtain a constitutional number of working members, and in other cases I have known Lodges to remain inoperative for several months on this account.”

Canada and its affairs are ably noticed in the address of the Grand Master. The Committee on Foreign Correspondence

enunciate their views of their duties and of those of like Committees, in the following words :—

“They consider the duty of a Committee on Foreign Correspondence to be of a far higher nature than merely to chronicle the doings of the order. It is by its position called on to challenge every new and strange idea, and not to suffer it to pass, until by due trial and strict examination, it may have determined its character and its claims to be recognized as correct and worthy to be received. In no other way can heresy, false doctrine and innovation be so surely shut out of our order, as by a faithful and careful performance of duties by Committees on Foreign Correspondence ; and that brother and that Grand Lodge who finds fault with them for reviewing the action of Grand Lodges, and criticising the decisions of Grand Masters, must either have a high estimate of perfectibility of human wisdom, or a low valuation of Masonic purity. Grand Masters and Grand Lodges are but human, and nothing will be more likely to make them careful how they decide, and what they enact, than the knowledge that their action is not confined to their own circle, but that they are surrounded with an amphitheatre of anxious and interested observers, who watch every movement and discuss every decision and that, though they may be the ultimate tribunal in their own jurisdiction, they themselves will be tried by a higher—by the whole united brotherhood. It is therefore the duty of these Committees to review calmly, yet strictly, the proceedings of Grand Lodges and their officers, and to discuss plainly, yet in fraternal spirit, whatever appears to them wrong or of doubtful expediency. They should recollect the important position they occupy, and let it warn them to decide so calmly and so justly, as to place them above the suspicion of being biased by personal feeling or private prejudice.”

In reference to the autocratic position of the Worshipful Master of a subordinate Lodge, they say :—

“The Master of the Lodge is not, and cannot be made its creature. His rights and prerogatives are older than Grand Lodges, and are not subject to their laws. They are as old as the order itself, and if anything might be thought firm, anything established, we might have supposed they would be. Br. Mackey says on this subject :—‘ For no misdemeanor, however great, can the Master be tried by his Lodge—for as no one, except the Grand Master, or his Deputy has a right to preside there in his presence, except himself, it would be absurd to suppose that he could sit as judge in his own case. His is the decision that has been made on the subject by every Grand Lodge in the United

States that has entertained the question, and it may now be considered as settled.' ”

Such your Committee conceive to be the undoubted law of Masonry. The Iowa Committee are fearful of the very rapid progress of Freemasonry in Illinois, and thus warn the Craft at large of the impending danger of the over-popularity of the order.

“The number of dispensations issued for new Lodges, by the Grand Master, during the last year, reached the high figure of twenty-six. Illinois is a great State, and is filling up with unexampled rapidity ; but with some two hundred and fifty Lodges already in existence, and new ones increasing at this rate, how long will it be before every cross-road, and mill-seat in the State will have its one or two weak Lodges, struggling, with low rates and open doors, to sustain a sickly existence by making Masons of every man, good, bad or indifferent, who will submit to the process ? This, unfortunately, is no more true of Illinois than of Iowa, and of almost every other Western State, and we have no more disposition to find fault with our sister over the river than with ourselves. Masonry is fearfully popular, and if things go on for a few years more at the rate they have for a few years past, we will need another whirlwind to winnow the mass.”

We observe that they approve of the dictum that the Grand Master shall decide all questions ‘on points of order on Masonic law’—a dictum which your Committee are quite prepared to endorse. The following qualifications for the position of Master of a Lodge, quoted from a report of the Committee on Foreign Correspondence of the Grand Lodge of Illinois, seem to us to be very much to the point, and would form a suitable appendage to the ideal of a model Master, as described by our Most Worshipful Grand Master, at the Annual Communication, in July last.

“*First*.—He should be a just man.

“*Second*.—He should be a pattern of good morals.

“*Third*.—He should be a benevolent and prudent man.

“*Fourth*.—He should be a firm and decided man.

“*Fifth*.—He should have the ability and will to enforce obedience.

“*Sixth*.—He should have the courage to enforce obedience.

“*Seventh*.—He should be well versed in laws and usages.

“*Eighth*.—He should know the ritual.

“*Ninth*.—He should be apt and willing to teach.

“*Tenth*.—He should have the character and ability to command respect in the chair.

"It may be said, few are so qualified. That is true." Then let him be Master who comes nearest to it."

We observe that a resolution was passed by this Grand Lodge, enacting that—

"Hereafter dispensations shall not be granted to form new Lodges in any town or city, where there is a Lodge already existing, unless the population exceeds thirty-five hundred; and in no case shall a dispensation be granted to form a Lodge within a less distance than ten miles of a Lodge already existing."

The only elective officers in the Grand Lodge of Iowa are the Grand Master, the Grand Wardens, the Grand Treasurer and Grand Secretary. The following extract from a report on work, presented by R. W. Br. Fleak, Deputy Grand Master, is encouraging to those Members of this Grand Lodge who have labored so zealously for an uniform ritual:

"At the special request of the Lodges named below, [25 Lodges are named] I have visited them, and exemplified before them the work and ritual of symbolic Masonry, as exemplified by you before the Grand Lodge of Iowa, at its last session, and by it adopted, and ordered to be the future work of our Grand Jurisdiction; and I am happy to say to you, that the work thus adopted has been well received by every Lodge that I have had the pleasure of visiting. I now think that there is no longer a doubt as to the certainty of our securing uniformity of work, to a certain extent, in our jurisdiction, by a slight continued effort; and I do hope, that in your address before the Grand Lodge, you will earnestly urge the importance of this matter on their consideration."

Your Committee regret to find that a report from a Committee, urging a uniform ritual, was not adopted.

W. Past Master Ansel Humphrey, from the Committee on "Immorality and unmasonic conduct," presented the following valuable report:—

"The committee, to whom was referred that part of the Grand Master's address which refers to 'immorality and unmasonic conduct,' respectfully offer the following report: That they fully concur in the sentiments expressed by the Most Worshipful Grand Master therein, and extremely regret that any member of our beloved Order, should ever so far forget his obligations as a Mason as to be guilty of any of the immoral practices enumerated in said address. And in addition to the vices enumerated by the Most Worshipful Grand Master, your committee are constrained to

call the attention of our beloved brethren to a vice, equally reprehensible, and which, indeed, should never be indulged in by any Mason who has a regard for the moral duties imposed upon him by the obligations and charges. We allude to profanity. A Mason should never swear rashly, vainly or profanely. No benefit can possibly result from it; and, in the opinion of your committee, it is a foolish and extremely vulgar practice. Moreover, it evinces a forgetfulness of that reverence to God which should characterise the conduct of every good Mason. Ours is strictly a system of morals, which teaches every individual Mason the duties as such, that he owes to God, to his neighbor, and to himself, and indicates a practice of all the Christian graces. In conclusion, let us all endeavor to avoid this evil, and strive to be *good and true*, according to the admonitions which have been given us; therefore, let us be *temperate, prudent, discreet*."

Your Committee would especially call the attention of this Grand Lodge to the report of the Iowa Committee on Finance, because about the same number of Lodges are to be found on our register as on theirs, and because the question of the payment of representatives is likely to come before this Grand Lodge during its present session. The Committee report as follows:—

"Several brethren having obtained an idea that it would be expedient for this Grand Lodge to undertake the payment of representatives of the Subordinate Lodges. Your Committee have given the subject much thought. They cannot, however, find any good reason which they think would justify any such attempt at this time. The only question about it is, can we raise the means to do so? The number of Lodges in the State reaches now about one hundred and thirty. The expenses of mileage and per diem, for one representative from each Lodge, cannot be less than three thousand five hundred dollars, probably more. The income of the Grand Lodge will not, as we have seen above, more than pay its present expenses, we have about three thousand members. To raise the funds necessary to pay this additional sum of per diem and mileage, will require an addition of about one dollar and five cents to each member in the State, in addition to what we already have. Will the members of the Lodges pay this? They complain now of paying fifty cents Grand Lodge dues as burdensome and oppressive; will they be better pleased to pay one dollar and fifty-five cents each? Assuredly not, and it will be unwise, in the opinion of your Committee for the Grand Lodge to make any regulation which will be productive of so much dissatisfaction, and do so little good."

As this matter comes more properly before the Committee on

Finance, your Committee refrain from expressing any opinion on the subject.

Iowa numbers 135 warranted Lodges, and 3 under dispensation.

The Report of the Grand Lodge proceedings is a very neat and well-printed volume of 200 pages, and it contains an eloquent oration by our well-known brother, and early friend Robert Morris, now the M. W. Grand Master of the Grand Lodge of Kentucky.

M. W. Br. J. R. Harstock, is Grand Master, and R. W. Br. T. J. Parvin, is Grand Secretary.

KANSAS.

The Annual Communication of this Grand Lodge was held in the City of Leavenworth, on the 18th October, 1858. Only established three years, this young sister appears to be taking up her proper position among the Grand Lodges of the United States of America. The Most Worshipful Grand Master, in his address, thus alludes to the so much desired uniformity of work, which all deem of the first importance.

“There is among our brethren an increased desire for correct Masonic learning and an uniformity of work; we should adopt some plan by which such knowledge can be spread with uniformity.”

He thus feelingly refers to the question of non-affiliated Masons:

“The subject of non-affiliated Masons has claimed attention in nearly all the jurisdictions, and has assumed importance far beyond the mercenary question of a Mason’s Lodge dues. In the position which I shall now assume, I must stand opposed to most of the Grand Lodges of America, and perhaps a large majority of the Masons present. So be it. I must speak the truth, though I might stand alone in doing so. I hold that every Mason ought to be a member of a Lodge, and while he has ability, assist by contribution, to relieve the wants of others, and he who stands aloof and looks on coldly at the struggles incident to life, nor adds some portion to the common fund allotted to relief, should never be a Mason; he is a stone unfitted for the building, and would always mar the beauty of our noble edifice; then let him come of his own free volition, or stay away and moulder in his own inglorious apathy; strike not a blow which cuts with double edge

and blasts some flower with every noxious weed it withers. The laws which ostracize the non-affiliated may reach a fungus, and remove a vile excrescence, but they sometimes reach the purest jewels of our order. Shall the old and time-worn Mason, who has passed his threescore years, and one who has been for fifty years an active member of the order, dispensing charity on every hand, zealous throughout his life in every duty of a Mason, officiating as a member of a Lodge, imparting lessons to the young, and laboring in the cause of virtue, when trembling on his staff, his vision dimmed, standing with hoary locks upon the verge of time, the grave just gaping to receive its victim ; in poverty, dependant on the charity of friends or children for lifeless necessities, but with the pride of earlier years burning in his bosom, be told that he must pay his annual dues, retain his name upon the registry, or be disgraced and die neglected by that band of brothers, by whose sick bed he had often sat and ministered. Oh ! Heaven forbid that such a stain should ever rest upon the bright escutcheon of our honored cause. For many years he has fondly cherished the pleasing hope, as he has stood beside the bier of some dear departed friend, and seen the solemn ceremonial, that when life with all its cares were over, his memory would be respected too, and his body borne by Masons to the cold and silent grave. Then will you blast his cherished hopes, and let him die neglected, followed by the few remaining friends that poverty has left him, to his final home, forgetful of his many kindly offices to you, or force him to divide his scanty portion with the Lodge, or appear a suppliant to ask in charity, remission of his dues. I proclaim again that all the legislation on this subject is but fraught with mischief. But if legislation must be had, in the name of charity, of virtue and of peace, and for the honor of Masonry, let it not reach to the rites of Masonic burial. Save the unoffending widow and orphans of the old and indigent, but worthy Mason, from the melancholy mortification of seeing the husband and the father pass neglected to the tomb. I hope to live and die a member of a Lodge, but nor you nor I, nor any can tell when penury and want may force us to the mortifying acknowledgment of inability to pay our annual dues."

The report of the Committee on Foreign Correspondence presents nothing which your Committee deem it necessary to reproduce. The Grand Lodge of Canada was recognized by the Grand Lodge of Kansas, by a vote of the Grand Lodge, in October, 1857. Nine Lodges work under their jurisdiction.

M.W. Br. R. R. Rees, is Grand Master, and R.W. Br. Charles Mundee, is Grand Secretary.

KENTUCKY.

We naturally feel that we are greeting an old friend when we come to Kentucky, whose M.W. Grand Master is so well known to us, and whose friendly mediation was so much appreciated at the Union last year. The Annual Communication of this Grand Lodge was held at Lexington, on 11th October, 1858, and on the following day, our excellent brother, Robert Morris, was elected to the highest post of honor which it is in the power of Masons to confer. M.W. Grand Master Swigert, in his address, thus notices the proposition to divide the Grand Lodge of Kentucky :—

“The amendment of the constitution, offered last year by Br. Ayres, looking to a division of this Masonic jurisdiction into two Grand Lodges, will claim your attention. It has attracted the attention, and, I may add, the astonishment, of all in other jurisdictions who have noticed it. Hear what the very intelligent Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Missouri (Br. O’Sullivan) says upon the subject: ‘A preamble and resolution, to divide the Grand Lodge into two equal and separate parts, to be called the Western and Eastern Grand Lodges of Kentucky, were presented, and lie over until next year. We sincerely hope that there is sufficient conservatism in a majority of the Masons of that State to defeat the above resolution, as nothing, to our minds, would be more destructive than its adoption; for, if a State can have two Grand Lodges, why not a dozen? A fruitful field would be presented to the ambitious and disappointed office-seekers, and they would only be too ready to seize upon any pretext to obtain a little notoriety. The desire for place, for preferment, is so observable, that we cannot be too emphatic in our condemnation of any such proposed division.’”

The Grand Master goes on to observe,—

“I concur fully with the Missouri Committee, that no action of this Grand Lodge would be more destructive than the adoption of such an amendment. It would be suicidal, throwing one part of the State out of the Masonic connection as clandestine, and covering the other part with shame and disgrace.”

More and more satisfied that “Union is Strength,” your Committee fully concur in these remarks.

The Grand Master quotes the following beautiful passage on the “Conservatism of Freemasonry :”

“The *New Orleans Bulletin* remarks concerning the Masonic

fraternity of the United States,—‘Here is a body of men, composed of all classes and professions, entertaining every kind of opinion upon religion and politics, and existing in every state of the union, who come together and exhibit amongst themselves the utmost harmony of feeling and action. No word of opprobrium escapes from the lips of any one to insult and wound the feelings of another. No fierce anathema of sectaries is heard. No extravagance is indulged in. Everything is done decently and in order. Everything is quiet, gentlemanly, respectful, dignified. The bitterest political enemies meet face to face, and you shall never know by their actions or words that they do not belong to the same party. Religionists the most opposite embrace each other in the arms of an exalted charity. Fanaticism finds no entrance into the society of the brotherhood. Not a wane of discord disturbs the waters of the inner temple; no plunge into the abyss of atheism, rant, lawlessness, shocks the moral sense of mankind. No revolutionary hydra comes up from beneath to break up the foundation or order, and sends the tornado over the fair face of society. It then asks, why is it that the christian churches do not profit by the example afforded them by this philanthropic fraternity. Quoth the Bulletin—‘But what is the secret of their unanimity, of their harmony, of their brotherly love, of the conservative front, which, without a tremor they maintain, and the general commotion, hatred and fanaticism existing around them? It is found, it seems to strike us, in the word *Tolerance!*’”

The Grand Master of Kentucky disapproves of the universal Masonic Congress at Paris.

The description of the last year’s union of Canadian Freemasons is easily traceable to the ready pen of our M. W. Br. Robert Morris—poet, orator and jurisconsult—and does infinite credit both to his heart and to his head.

W. Br. John S. McKorkle, is Grand Secretary.

There appear on the register 350 warranted Lodges and 13 under dispensation.

LOUISIANA

Sends us the proceedings of her Grand Lodge, held at New Orleans on 14th February, 1859. The Most Worshipful Grand Master thus notices an evil which your Committee have reason to fear is becoming very prevalent in Canada :

“There is a species of charlatanism becoming quite too common

in our State and Country ; it is the insertion of cards and advertisements in newspapers, emblazoned with Masonic emblems, and addressed to the fraternity ; in other words, making merchandise of Masonry. It is a base prostitution of our expressive emblems, and should be reprobated by every worthy member of the order."

The Committee on Foreign Correspondence lovingly refer to the union of the Masons of Canada. Adverting to the report of the Committee on Foreign Correspondence of the Grand Lodge of Florida, which is from the pen of Br. Thomas Brown, the Louisiana Committee go on to say :

"Entering into a discussion between the Committee on Correspondence of the Grand Lodges of Connecticut, California and Iowa, upon the respective rights of Entered Apprentices, Fellow Crafts, and Masters, Br. Brown says, 'Entered Apprentices are Masons and members of an Entered Apprentice Lodge, and entitled to all the rights and privileges of that degree ; but further they cannot go without the regular pass. When regularly passed they are Fellow-Crafts, and entitled to all the rights and privileges of that degree ; but they can go no further until they are regularly raised, and then they are Master Masons indeed. Now, here we see no deprivation of the rights of any. Each participates in the work and ceremonies, and enjoys the benefits appertaining to their respective degrees.'"

The Louisiana Committee thus comment on the above aphorism of Br. Brown :

"As Br. Brown remarked, 'the difficulties of this question can be resolved into a nutshell.' But, it may be asked, why state such truisms as above? Who ever disputed their correctness? They are, indeed, truisms, but none the less important, because they happen to be thus simple. Indeed, so plain are Masonic truisms, that oftentimes they have been overlooked, and led to many long speculations—such as the respective rights of Entered Apprentices, Fellow Crafts, and Master Masons ; and, indeed, some have so far overlooked these truisms in their disquisitions, as to style an Entered Apprentice an incipient Mason. The practice has obtained, we know not where or when, of requiring all the business of a Lodge to be done in the Master's degree. We have not a particle of doubt but that this practice is an innovation. Formerly, at the meetings of the Grand Lodge even, propositions of amendment, &c., were submitted even to the youngest Entered Apprentice. Your Chairman well recollects that, on the evening of his initiation, the Lodge proceeded to business in his presence,

only those, however, who were Master Masons and had signed the By-Laws, had the right of voting. Our way would be, as the more reasonable practice, always to open in the Apprentice degree, and remain in that degree during the whole session, except for the time necessary for transacting whatever business there might be which would pertain exclusively to the higher degrees, such as balloting for these higher degrees, or conferring them, or lecturing upon them. We know of no reason for requiring every thing, except lecturing and conferring the degrees, to be done in the Master's degree. On the contrary, we perceive many reasons, besides the ancient usages, why the contrary practice should prevail, and no harm whatever, would ensue. Let us, for a moment, see how it would work, to have all the ordinary business of the Lodge, transacted with the Lodge opened in the degree of Entered Apprentice, only those Master Masons who had signed the By-Laws, however, being permitted to vote. It would at once be the interest and pleasure of every Apprentice and Craftsman in the vicinity to attend, for they would do so with the certainty of being admitted, and not left in the ante-room or sent away without admittance. As it is now, few of the lower degrees care to go to the Lodge when there is such an uncertainty of being admitted as now exists. The Lodge is opened in the degree of Apprentice. All Apprentices in the vicinity are present. They have just been initiated, and feel that interest for the Order which few now seldom feel, and which would lead them to learn the ceremony of opening and closing, which few, except the officers, ever come to know. They will see how Masons conduct themselves in the transaction of business, and learn by precept and example the manner in which they are to conduct themselves when raised to the degree of a Master Mason. They sit, and learn in silence of their elders; and, when the business of the Lodge is over, unless higher degrees are to be conferred, they are favored with a lecture, either upon the ceremony or some one of the important principles inculcated in the degree they have taken; whereas now, the lecture is given only to Masters, who pay little attention to what is said, and console themselves with the reflection—'Oh! we are above that!' No one can ever again feel that interest in the lectures pertaining to the Entered Apprentice degree as he will while he is an Apprentice, and most forget that nearly all the moral teachings of Freemasonry are in that degree. All the elementary principles of the Order are there, and unless they are inculcated when the mind is not above such things, the chances are that they never will be. We therefore go for returning to the old custom of letting the Apprentices and Fellow Crafts see how Masters can work, and of improving the hour which should be devoted to each meeting, when not otherwise engaged, in inculcating,

by precept and example, all the sublime *principles* of our Order, to a knowledge of which even the Entered Apprentice is entitled."

With becoming deference to an adverse opinion in high places, your Committee are of opinion that the above extract contains sound Masonic doctrine, but they do not think that it goes quite far enough. Your Committee believe the English practice to be the right one. In the Lodges of England, Entered Apprentices have the right of voting on all questions of business and of mere routine, they also have the right to ballot for a candidate: but when anything comes before the brethren relating to the position or standing of Master Masons or Fellow-Crafts, then the Lodge is raised to the appropriate degree. The question of the right which some think that every mason inherently possesses, to visit a Lodge whenever he chooses, though not a member of the Lodge, or perhaps of any Lodge, is most ably handled in this Report. Br. Brown of Florida says:—

"We all know that a visiting brother must ask admittance before he can enter, and that implies the power to refuse; and we also know that unanimity is essential to the harmony of a Lodge."

The Louisiana Committee rejoin:—

"We agree with the resolution, except, perhaps, the last four words, and think the reason of Br. Brown, expresses the whole gist of the matter. But we also know that all do not think as he thinks; nor are his reasons satisfactory to all. All admit, we believe, that the peace and harmony of a Lodge should be preserved—that it is the duty of the Master to see to this—that the admission of a visitor might be offensive to some brother, a member; and that by such admission his peace and quiet and self-respect, even, might easily be disturbed. Many cases might be supposed of this sort, and, occasionally at least, occur. Yet, in spite of all this, some there are who insist upon the absolute right of visit; and the only method they have to suggest, by which peace and harmony are to be preserved, is, for the brother objecting to 'prefer charges against the visitor,' have him tried, and expelled. This is peace and harmony with a vengeance! And suppose there may be facts within the knowledge of the objecting brother, which no one can know but himself, how can the visitor be found guilty, with only the word of one against his own? And, with very good proof, it frequently happens that a Lodge is very jealous of charges preferred by members of a neighboring, or, perhaps, rival Lodge. How is the peace and harmony of the Craft then to be preserved? We know Masons with whom we would

not sit, nor permit to visit our Lodge, we being present; and yet who could not be convicted in their Lodge by any evidence we could bring. Cases can easily be supposed, and we doubt not exist, where crimes have been committed, a knowledge of which exists in only one other person than the guilty one. He puts his assertion against his accuser, and no Lodge would vote him guilty. For these reasons, we think, the remedy proposed wholly inefficient. Nor would we require the objecting member even to state upon what his objections were founded; for it would do no good, and much evil might result. We, however, think no legislation necessary—the reason of the practice must be its only support; and these reasons each Master is to determine for himself. If he can preserve peace and harmony in his Lodge, on admitting a visitor while a member objects acting with him, we certainly can have no objection, and can only say he can do more than most men.

“This right of visit, which is claimed by many as an absolute right (like a great many other supposed Masonic rights) is but little understood by the mass of the fraternity; and even, we might say, by many who take the position of leaders. The right, whatever it may be, which for the time is claimed, is regarded as absolute, without condition, and is simply to be demanded in order to be complied with.

“Now, we have said above that we do not regard this as an absolute right. Any Mason in good standing has a right to demand the privilege of visiting a Lodge not his own, but any member of such Lodge may object to sitting in the Lodge with the one applying to visit, and the W. M. is bound to refuse admittance, since he is most assuredly bound to preserve peace and harmony in his own Lodge. Nor do we take it to be at all necessary that the brother objecting should state his reasons why he objects—as some contend he should—or take any other steps than merely to object, in order to exclude the visitor—such as to prefer charges against the visitor, or any other step whatever. Such is our deliberate opinion, and we have thus stated it—what we have in substance done before—that there should be no misunderstanding as to what that opinion actually was.

“But, after all, this—it may be well said—is but the opinion of the Committee, or perhaps, the chairman; and as such entitled to but little weight. We have, however, formed no opinion without having, what we conceive to be, good reasons therefor; and we are willing to stand or fall by the reasons we can produce. We will, however, in this place, only suppose an instance, which may readily be conceived to occur: suppose two Masons are cognizant of a fact, the truth of which is known to them and God alone; one of them, in a court of justice, swears to the contrary.”

that fact—the other and himself, knowing, of course, that perjury had been committed—could this other Mason sit in a Lodge with that brother, or permit him, a member of another Lodge, to visit his own Lodge? We most assuredly would not sit with one we knew to be guilty of perjury, or any other great crime. Yet, what could we do, more than simply to object? We could not prefer charges, for we should have no proof, save our own word. We could not state our reasons, for then we should be subject to charges ourselves, and to expulsion, for grossly slandering a brother. This is not a mere supposable case, it is a probable one; and if a brother is to be compelled to state his reasons for his objection, in order to exclude, he must remain silent, or subject himself to the triumph of a person he knows to be guilty. But, it may be said, this would exclude many innocent persons, through the pique or ill-will of a member of the Lodge. So be it. No gentleman would desire to obtrude himself into a family circle, or any company where one of the constituents of that circle is of the character supposed, or where his presence was not desired by even one of those who possessed an *undoubted* right to be there. And here comes up the question of the Masonic right of visit, and of Masonic rights in general. Whence is this right derived? We have denied its existence and attempted to prove a negative. Where is a proof to be found of its existence—that it ever existed? In what enactment is it found? Is that enactment binding on us? Is it a general law? Answering these questions ourselves, we must candidly say, that *in all our reading, we never yet saw any such law*—and we further state our conviction that no such law exists, or ever existed.

“What is the foundation, we would ask, of any one or all of our Masonic rights, or of our Masonic duties, for they are exactly correlative. What is it, indeed, but those obligations and *charges*, to which, as Masons, we have given our consent? We ask again, in what clause of these is this duty to admit visitors found? And in what are many others of the so-called rights and duties found, which are so often held by many of the fraternity? We have no hesitation in saying—though we do it with humiliation, and almost shame—that the full and true meaning of the ties which bind us together as Masons, are in many—far too many—instances totally unknown, or have been perverted to a meaning totally foreign to their plain import, and oftentimes, abhorrent to a proper feeling of right and justice. These are strong words, but a sense of our obligation to speak the truth, and the hope, that what we now say may lead to the study of the principles of our order, till a full and correct knowledge of them is diffused throughout our ranks, compels us to use them.

“There are too many ignorant men admitted into our Order—

too many men devoid of correct moral principles, not imbued with a due sense of right and wrong. Our doors are too freely thrown open—they should not only be closed against the ignorant and vicious, but also against the ignorant without being vicious, and against the learned who do not possess a good moral character; but open to those who do good, and do it from principle—who act and walk justly and conscientiously. The Lodge is not properly a school of reform, where men may be taken in and made good members of society. It properly is a community, an association, of good and intelligent men, associated together, not for the purpose of reforming themselves, but that they may reform the world by their example, and restrain each other from temptation and sin, and aid each other in time of need. The first preparation for initiation is becoming to be wholly forgotten. How many now are ‘first prepared in their heart?’ Indeed there was truth in what was once remarked by our Past Grand Master, when in his Lodge he reported against an applicant for initiation, that though he ‘could find nothing really bad about the man, yet there was not enough in him of which to make a Mason.’ We should act upon this when about to admit a profane man to the mysteries of Freemasonry. Then the ignorance of what our duties and rights are, would not be so woefully manifest, as they were thirty years ago, the result of which was the almost utter extinction of our order. Then, ignorant men, acting upon *supposed* rights and duties which had no foundation in fact, raised such a tempest that the lapse of more than a quarter of a century has not repaired the injury.”

The Report contains a most valuable essay on “Rates and Uniformity of Work”—which your Committee cannot forbear laying before this Grand Lodge, though they be deemed tedious.

“We are aware of the difficulties of our position in this jurisdiction and satisfied with the state we have made in sending forth such a document as Br. Pike’s address, which must have a tendency to lead to a careful consideration, by our sister Grand Lodges, of our true position, and prevent that hasty expression of opinion on the part of any, which, however erroneous it may be, is not as easy to be recalled when once expressed, as many may imagine. We now consider ourselves safe from any hasty attack, nor do we fear any ill-timed interference from any Mason, with the course we may pursue hereafter in our difficulties. Advice and argument, we shall ever be ready to listen to, and if convinced of our error, shall be ready to amend; what we have now to say, is more for the purpose of fixing a basis for future action, and as an expressive of the opinions of your Committee, than as an expression of the views and determinations of the Grand Lodge,

though we feel certain of the support and approval of most of its members.

“Many, here and elsewhere, insist upon an exact uniformity of work, and so do we, but our understanding of what that ‘exact uniformity’ means, is quite different from that of many others—that Masonry should be universal, and is so intended to be, no one disputes, and that this state of things should subsist, it naturally and necessarily follows, that all should possess the same means of recognition, and be bound by the same ties; that is to say, our duties and obligations, and rights as Masons, should be commensurate with yours, in fact, the same, and that we should have identically the same means of making ourselves known as masons, as the masons of any other country. Now, we believe, that all rites and divisions of Masonry had a common origin, are founded upon the same identical, fundamental principles, and are in effect, still the same. But unfortunately, perhaps, by long separation from each other, of the various branches of the order, a thousand and one causes have induced an apparent or real change in many of its features, deep habits and customs. One nation thinks in a different manner from another, and the same may be said of the different individuals of the same nation. To our minds, in different circumstances, the same transactions have a different appearance, by reason of the difference of position or medium of view. The York rite prospered under a different state of Government and of society, from that of the modern, or the Scottish are as equally positive. From our recent experience, we know that as a general thing, the principles and forms, and ceremonies even, of either are not generally understood by the other. As Br. Pike said in his letter, and as he exemplified to some extent in the Grand Lodge, we know that what we call the essentials of the ritual, are the same in the both. We know from a careful study, that the fundamental *principles* of both rites (the York and Scottish) are identically the same. The obligations are the same, and there is in the means of recognition of the two rites, as great a similarity as there is between those methods as taught in York Lodges in various parts of this Country. But it may be asked what do you call the ritual? It was in 1853 resolved by this Grand Lodge, that the Masonic ritual was not an essential nor a landmark of the order, and for the passage of which we were taken to task by several of our sister Grand Lodges. We opposed the resolution at the time, nor do we believe it to be true, in the general acceptance of the word now. (Br. Mackey says, substitute the word lecture for ritual, and it would be true.) But as the mover understood it probably, and as it would be understood by many, we believe it to be true. If, by the ritual of Masonry, is meant a certain set of questions and

answers, given in a particular form and phraseology, and answered in like manner, termed lectures and 'divided into sections,' such as we have heard Mississippi river pilots use, where one says, as the boats pass each other, 'you are a chicken thief, then, I presume;' and is responded to: 'I am so taken and accepted among all true chicken thieves,' &c. We say that the ritual in that sense is not an essential, nor is it one of the land-marks of Freemasonry. This chairman well recollects his inability to pass himself into the Lodge of which he is now a member, simply because he had not a few test questions, in the form which the examining Committee deemed essential. But if we are to understand by the term 'ritual,' the forms and ceremonies of opening and closing, and especially of initiation, then we do insist upon such a ritual as being an essential, and one of the land-marks; in fact, about the only one of them, or as containing all the others.

"We know that a different state of culture, and different habits, and other differences, lead to a difference of expression for the same thing; which difference, if not corrected, becomes in time a permanency. Now, this we take it to be the case with the difference in the rituals—as we understand the word—or of rites, which is the same thing, which is found at present to exist, and which a prejudice, too prevalent, has in a great measure hitherto prevented from becoming reconciled. How many of the mass of the fraternity, even in our own jurisdiction, know what the word 'rite' means, or know in what consists the real difference between the several rites. More than one well read Mason would hardly credit us if we were to tell them that the Scottish rite did not mean simply a peculiar manner of working the degrees of Entered Apprentice, Fellow Craft, and Master Mason. There is a certain series of degrees which, including the three symbolic degrees, amount to thirty-three, and the recipients of which degrees have, for the most part, been confined to those who worked the symbolic degrees under the authority of the chiefs of the Scottish rite, and we know, for we have taken and studied them, that these higher degrees are but the exemplification, by beautiful and expressive ceremonies, of certain principles, elementarily taught in the three symbolical degrees of whatever rite you choose. Identically the same may be said of the French or modern rite. But, as a Grand Lodge, we are to know but of the third degree. At least, we can legislate for no other than the three. Uniformity in the means of recognition, and of the ties that bind us together as masons, we should attempt to bring about. We can here discourse upon 'the duties we owe to our God, our country, our neighbors and ourselves;' and these duties comprehend every duty or obligation we assume as Masons. Our first object, then, should be to see that these duties are understood by all, and by all alike; for it would be of

little import to become known to one called a Mason, who was under different obligations from ourselves. We can safely say to the Grand Lodge, and to Masons throughout the world, that these principles of duty—of right and wrong—are essentially, if not identically, the same in the symbolic degrees of the three rites. We know this proposition will be dissented from by eminent Masons in each rite—the York, the French or modern, and the Scottish. But we shall not attempt to argue the proposition, and shall content ourselves with merely stating it; and when an essential difference is shown really to exist, we will acknowledge it, and at the same time proclaim the then indisputable fact, that Masonry is not universal—that there is more than one Masonry.

“This point being settled, we now come to the other essential, namely, the universality of the means of recognition. We know that there are many little differences between the several rites, and also of the working of the same rite in different places; yes, even in different Lodges in the same place; and that these differences may, in a certain sense, be considered of essential importance. But how is the difficulty to be remedied? Certainly not by denying those to be Masons, and refusing to recognise them as such, who have been taught differently from the way in which we were instructed; nor by committing to memory a certain form of set questions and answers, and requiring every other person to conform thereto, or be regarded as an imposter; but, by study and inquiry, learn how Masons of every jurisdiction in the world work, and treat all hailing as visitors accordingly. A uniformity of work is desirable, but that can only be accomplished by all Masons communicating pretty freely with each other; not by one party ostracising the other, and keeping up the walls which prejudice has erected between the different rites. We know the method of working in the Lodges of all rites in New Orleans, from frequent observation, and we are safe in saying, that there is as much diversity between the working of Masons in Alabama and Maine, or in different Lodges in Massachusetts and Vermont, as there is between Lodges of different rites in this city. One coming to New Orleans for the first time, from Boston, even—unless previously instructed in the difference of work among us—could not gain admission to some of our York Lodges, if certain ‘bright Masons’ we wot of composed the examining Committee. They would find their pass-words wrong—their signs wrong; even the method of their reception when initiated would be quite different from what the Committee would require of them. The same remarks would apply with as full force and propriety in the case of Masons hailing from England, Scotland, and Ireland, as of those hailing from France or Germany.

“The whole difficulty in this matter of uniformity of work, is,

we believe, in the want of a proper understanding of what the work should be; and this want of understanding exists to no greater extent among members of the Scottish rite, than of the York rite. We allow the advantage to neither.

“The fundamental principles of all rites are the same. The ceremonies of conferring those degrees are but a method of impressing these principles upon the candidate. These ceremonies instituted in the past, so far back that not only the memory of man, but record-evidence itself throws upon it but little light, have been in all their main features handed down to our time. Many little variations from numerous causes have taken place and given rise to different rites, all however retaining the same great principles, and the chief methods of imparting and inculcating them in their ceremonies. Why then should we, who are of the York, or the Scottish rite, compel one brother to conform in his work to our own, when we disagree amongst ourselves as much as we differ from them? Let us instruct ourselves and all our brothers in these great principles, then study all rites, place side by side all those ceremonies each of which inculcate those principles, and choose for ourselves that which is the best calculated to impress the idea we are after, upon the initiate. The means of recognition would then be the same throughout the world, for it would be the inculcating of such a great principle of the order by such a ceremony, and such a ceremony was used at my initiation, would the stranger say, and for such a purpose. In this way only, we conceive, can uniformity of work ever be brought about, or if it could ever be brought about in any other way, it would not remain fixed or complete for a day.

“So much we have said on the subject of the different rites, and the desired uniformity of the work, not so much as being called for by any remark of Brother Pearl, as that his notice of our proceedings gave us the opportunity. The remarks we have made shew the absolute necessity of intelligence, and extensive reading among Masons, and if they have no other effect than to induce that result we shall be content, being certain that the better informed we become, the more useful we shall be to the world, and the nearer universal will masonry become, both in the ties which bind us, if there be a difference, and in the means of recognition.

“But the importance of these subjects of the “uniformity of work,” or some certain method of initiation, and the toleration of different *rites*, or as some understand it, of different ceremonies, require of us, a clearer and more definite statement. This, then, candidly, and honestly, is our conclusion upon the first point, viz:—Uniformity of work, an exact uniformity of words, phrases, &c., &c., can never be brought about, except by one method, which

needs but to be stated to show the utter impossibility, of resorting to it, and that is by first agreeing to the same in a convention possessing the necessary power to adopt, and enforce, *and then committing the same to writing*. In the first place, it is hardly possible that a convention can ever be held in the United States, or any where else, in which a perfect agreement could be arrived at. It is much more improbable that any such convention would ever be invested with power to enact and to enforce a ritual, and no one would think of putting the same in writing. How then can an *exact* uniformity be attained? As we said above, the thing is impossible. Had we frequent meetings of the eminent masons of the order, say in a general Grand Lodge of the United States, *this* good might, yea would result—the delegates would meet and confer together, compare notes, discuss differences, and attempt to trace each difference back to first principles; the light there mutually given and received, would be carried back to their Grand Lodges, and at our Annual Grand Communications all this light would be communicated, and at length disseminated throughout the whole mass of the Fraternity. This, with the aid of Masonic reading, which we are glad to see becoming more prevalent, would, in time, lead all at least who govern the craft, to come to the conclusion, that certain principles are inculcated only in a certain general way, by our order, and the general features of the methods communicating these principles would be by them understood.

“ We find it difficult to express our views upon this subject *in writing*. Suffice it to say, our obligations as administered in the various degrees, would become known to all, and the various charges, given to the candidate at or during his initiation, would be carefully heeded by all, and as well would the requirements and qualifications of the candidates be found to be essentially the same. The best method of communicating all this, and of making most forcible impressions upon the mind, would, in the end, be adopted, and uniformity of principles, and of procedure, during initiation, &c., would then be attained, though uniformity of phraseology might not be; and even this, though of minor consequence, in our estimation, would soon occur; for there is, in our estimation, but one form of phraseology which can best express any one idea, and this form would of necessity be adopted, and be the same with all well-informed Masons. As before said, from the nature of the subject, we find it extremely difficult to put *in writing* what we think upon this momentous question. It is only by presenting the subject in different forms that we can hope for tolerable success; and hence we will try again. We suppose it will not be disputed, that a general uniformity requires that there should be uniformity among all Masons in the preparation, in the reception, in the first step in the Lodge-room, and the

profession of faith and trust, in the method in which the candidate is conducted, in the substance of the different points of the several Masonic obligations, and the form of receiving those obligations, in the different symbols presented in each degree, and in their explanation, in the representations in the Legend of the Third Degree, and in the various steps, signs, grips, passwords, &c., &c.

All these things, as well as the general features of opening and closing of a Lodge, and the position and duties of the several officers should never so vary, but that the main features could be easily distinguished by any one, even passably acquainted with the form of his initiation. As in the very first step, no one should be ignorant that a necessary preparation of the heart should precede all other steps, nor be so ignorant of the principles of our order, as to be unable to give the true reason for the necessity of such preparation. No one should be ignorant upon *whose* aid he should call, in any great and important undertaking, or in whom, above all other, he puts his trust in the hour of danger, doubt or peril.

No one, perhaps, should be considered a Mason, who could not tell how he was prepared in each step of his preparation or course, or how conducted, or why thus prepared or conducted, or what symbols were presented to him at the several steps of progress he may have made, and the great moral truths those symbols were designed to represent. At least every well-informed Mason should know all this, and all Masons should be well informed; but, above all, no one should be allowed to proceed till he could give, in an intelligent manner, every point of duty to which he had obligated himself.

“Thus much we would require for the sake of uniformity, and this, we think, would be sufficient for uniformity in the means of recognition, and in the duties and obligations which should, as Masons, be the same to all. There may be many little variations among different jurisdictions, and among different Lodges of the same jurisdiction, and even between the working of different members of the same Lodge; yet all should be satisfied, at least for years to come, with the attainment of a uniformity in the general features to the extent above set forth. This uniformity, we believe, may be easily attained if we commence in the right way. By reading, we may certainly learn what were the methods of initiation into various organisations, in ancient times, similar to our own, and from which ours undoubtedly, in a great measure, had their origin. In the same way—that is, by reading of Masonic publications—we may arrive at a correct knowledge of all the principles sought to be inculcated by our symbols and ceremonies. By a careful study of these, and comparison with what every one learns on initiation, intelligent Masons, wherever situated, will, without any concert of action, or interchange of opinion, arrive at

the same general result. The discrepancies, as we have before intimated, may be entirely removed by frequent conferences of Masons of different jurisdictions with each other. This can only be done by making our Annual Communications less legislative assemblies, and more of a nature of social conferences, in which we can meet and freely converse, and compare notes on all the various points, previously mentioned, and by at least tri-ennial meetings of men from each State of the Union in National Conventions, from which the result of their mutual interchange of opinion could be disseminated throughout the limited States, and by Conventions of Masons, of the whole world, with similar objects and results, such as the Convention in Paris, in 1856. But in all these efforts to bring about what we ask for, in uniformity, there is one almost inseparable obstacle to success, at least the greatest of all others, and that is the mistaken idea, as it seems to us, as to what uniformity should consist in. Many, perhaps a majority of Masons, who have an idea upon the subject, think the uniformity sought for, consists in a uniformity of words, as if words were of more importance than the ideas they are designed to convey. After the ceremony of conferring a degree is over, we never pretend to give *the Lecture* in the same words on each occasion, or to impress upon the candidate the same series of 'questions and answers, divided into sections,' two or three, as the case may be. With this meaning attached to the term 'Lecture,' we are heartily sick, and feel a sort of loathing whenever it is used. *This* is what we would endeavor to do; at least, so far as we were able; we would lay before the candidate, in their regular order, in the language *best suited to his capacity and education*, each step he had that night taken, with each symbol that had been presented to him, and each promise he had made; we would state to him, as clearly as we could, the moral principle involved in each step, or which each symbol enforced; we would again point out to him all the duties he had assumed, and the rights he had acquired, and in our charge, exhort him to prove himself true, upright and just. In our own *words*, we would thus instruct the candidate, or, in the absence of an initiation, the Lodge, and this we would call a 'Lecture.' The only uniformity we would require, would be uniformity of principle, of sentiment, and this sentiment, we feel assured, would be uniform among all intelligent, well read Masons; but a uniformity of words, of phrases, is an utopian idea, impossible ever to be, even partially realized, and the greatest obstacle to true uniformity.

"The conclusion of this subject, brings us back to the subject of rites, which means nothing more nor less than the ceremonies, as conferred, chiefly under different organizations; or the different Masonic rites, which are used to distinguish Masons whose

ceremonies are supposed to differ. There are but three 'rites' of Masonry of a prevalence sufficient to call for our notice—the York, French or Modern, and the Scottish, or 'Ancient and Accepted.' Now, let us disabuse a large number of Masons of the idea that when we speak of rites, we have reference to more than the three degrees of Apprentice, Fellow Craft, and Master, as they have been conferred under these several systems of degrees. We all know there are many degrees, though as to what their peculiar ceremonies are, we cannot speak of them in the Grand Lodge; we also know, that certain of these degrees are said to be attached to, or belong to, or be of, each rite. As, for instance, Royal Arch, and others, to be of the York rite; certain others of the French rite; and still certain others, thirty in number, of the Scottish rite. But aside from the fact of their mere appendage, they have nothing to do with the present discussion of the work and principles of the three symbolic degrees.

"We are now to speak of the three degrees of which the Grand Lodge has cognizance, of either and all the rites—and our enquiry should be limited to these three degrees, and to the difference of principles, and of their methods of working, &c., if any real difference actually exists. Are the same principles inculcated in these three degrees by these three rites? Are the same duties required, and obligations enjoined, upon each initiate in each? Are the same steps taken by such in the ceremonies of initiation? And, are the means of recognition, the signs, grips, words, &c., the same? If the affirmative answer can be given to each of these questions; if the intelligent Masons of each rite, in substance—we do not mean mere form—but in substance, teach the same doctrines and truths, if they administer, substantially, the same obligations, and enjoin the same duties; if the form of ceremony in each rite is such that a well informed Mason of another rite could, on the first time of witnessing the ceremony, recognize it as a Masonic ceremony, and recognize the degree then being conferred; if the signs, pass-words, &c., should, under the same conditions, be recognized as Masonic, and as belonging to the proper degree, we would say that the uniformity was fully sufficient, and would most clearly warrant us in recognizing the work as legitimate and Masonic. If, on the contrary, those rites should be found to differ, in any of these three essentials, that uniformity would be wanting, and it would then become necessary to legislate upon the subject.

"We are of the York rite—we have tried to perfect ourselves, in the principles and working of that rite; at the same time we have examined the principles and workings of the other two rites, and so far, as we have before stated, we have been able to discover no real or essential difference between the principles, when properly inculcated, of either of the three rites. Any one may undoubtedly

find Masons in either rite, who hold principles which they claim to be Masonic, and as taught by their rite, which the majority of the other two rites would condemn, and which would most undoubtedly conflict with the principles really inculcated by those rites. But, at the same time, those very principles would, on examination be found at variance with the principles really inculcated by the rite to which the holder professed to belong. Some might claim that some sectarian dogma was taught by, and peculiar to a certain rite. Yet this would not make it so. Another, of socialistic or infidel tendencies, might inculcate as Masonic, certain notions peculiar to his views, and as peculiar, and belonging to his rite, which he preferred. An examination, however, would dissipate these supposed differences, and hence we should be careful, when we condemn individual opinions, not to condemn, at the same time a Masonic rite. Sectaries will exist in all organizations, but let us not condemn the organization while condemning sectarianism.

“Again, we state, that so far as our examination goes, the obligations and duties enjoined on initiates are in fact, if not in words, the same. A few may omit or add to these, but that does not alter the general practice. The same remark applies to the ceremonies of initiation into the various degrees ; and, although in the French and Scottish rites some additional ceremonies may prevail in one or more of the degrees, to those practiced in Lodges working in the York rite, and which may appear strange to the novitiate of the York rite, yet they all tend to inculcate, with more or less force, when properly conferred, the same great truths which were attempted to be impressed upon the York Mason, and if not recognised by him, shows the failure of the intended impression upon his mind, and that he needs more powerful symbols such as he is witnessing, or that he does not understand the language in which the ceremonies are conducted. The signs, words, &c., we have also found to be essentially the same—the former not varying more than among the York Lodges, and the latter not more than is to be expected from the pronunciation of the same words by men speaking different languages. We would like, therefore, to hear in what the great differences consist, if any such there be, and why it is that the different rites are not, in effect and reality, the same masonry with only a different name.

“We have gone into this subject to the great length we have, not so much to combat what we conceive to be errors or prejudices in our own jurisdiction, as to set ourselves right before the Masonic world, and to bring all to acknowledge in what true uniformity consists, and thus to bring it actually about, throughout the whole world ; and, especially, to set the Masons of other jurisdictions right upon the subject of the different Masonic rites as

practiced among us—that we may not be censured by any for the course we have adopted, and will undoubtedly pursue, in regard to those rites. We feel certain, that when the Masonic world shall come to know what the term ‘rite’ means, when applied to the three degrees of Symbolic Masonry, and that there is no essential, material, appreciable difference between the three—the York, French and Scottish—as practised here and elsewhere, as we understand, and have explained, what uniformity means, that our course will not only not be condemned, but be approved and applauded; and that we shall, by this very course of recognition, and explanation of our views, lay the foundation for a true Masonic union of all Masons, of whatever rite; and, in the end, be the means of *bringing about a true uniformity, and the abolishment of all rites, in the more general and correct term of* FREE AND ACCEPTED MASONS, under which we now have for several years acted, and shall continue to act; and with this union of sentiment and title, do away with, and abolish all sectarian, socialistic, and narrow-minded dogmas, which have crept into the Order, to our great detriment and danger. If this effort of ours but accomplish a tithe of this, and, especially if it but bring about peace and good will among us, and with our neighbours, your Committee will be more than satisfied with the result of their labours.”

This report manifests a thorough acquaintance with all the degrees of speculative Freemasonry on the part of its able author, Br. J. Q. A. Fellowes, and your Committee only regret that time prevents them from reviewing it more closely. Fraternal greetings are wafted from this balmy Southern sister, to our Northern Canadian Brethren. She numbers 156 warranted Lodges, with three U. D.

M. W. Br. Samuel M. Todd, is Grand Master; and R. W. Br. Samuel G. Risk, is Grand Secretary.

MAINE.

From the sunny South, we travel to the extreme Eastern State. The Annual Communication of this Grand Lodge was held in Portland, on May 4th, 1858. The M. W. Grand Master, in his address, thus speaks of the question of non-affiliated Masons:—

“There is another subject of growing importance, which I deem it my duty to allude to at the present time. There are, as is well known, a considerable number of Masons within the precincts of many Lodges, who do not associate themselves with their brother Masons as such, and have no active participation in the affairs of

any particular Lodge. This class, though small when compared with the great body of Masons, is not beneath the notice and action of the Grand Lodges, under whose jurisdictions they live. I am not prepared to impeach or call in question the motives of those, who, for reasons best known to themselves, have seen fit to withdraw from the active sphere of Masonic labor. There may be doubtless, in some few instances, such obstacles, as to render an association with any Lodge entirely impracticable; but we are well aware, that, in the great majority of cases, no excuse can be given, unless it be that of a flagging zeal, or a penurious economy. These suttlers 'who hang about the outskirts of our army,' are always willing to receive any advantages which they may derive from being nominally associated with us, but are never willing to contribute, by their hand or their purse, towards the success or maintainance of the order. Various expedients have been adopted by different Grand Lodges, to test the strength of their attachment to our fraternity, and to determine definitely, the relations which they should sustain towards the great body of acting Masons. In some States, it has been proposed to lay a small tax upon them—in others, to allow them the privilege of visiting any Lodge within the jurisdiction of the Grand Lodge, once, and, if after that, they unite with no Lodge, they are to be excluded altogether from such a privilege. Without specifying any particular mode as preferable, I have held it my duty to lay the subject before you for your consideration."

He alludes to the propriety of all subordinate Lodges cheerfully contributing to the support of the Grand Lodge, in the following forcible manner :—

"Our first Most Excellent Grand Master, Solomon, King of Israel, said in his wisdom; 'there is no new thing under the sun; and the thing that hath been, is that which shall be.' And we learn from history, that, in the days of Croesus, King of Lydia—between five and six hundred years before the Christian Era, a similar disposition manifested by the governed towards the governing, induced a sage and wit of that day, familiarly known by the name of *Æsop*, to enunciate the following fable of the *Belly and the Members*; and

"Although his words are quaint and old,
"Remember truth is sterling gold."

"In former days, when all a man's limbs did not work together as amicably as they do now, but each had a will and way of his own, the members generally began to find fault with the *Belly*, for spending an idle luxurious life, while they were wholly occupied in laboring for its support, and ministering to its wants and pleasures; so they entered into a conspiracy to cut off its supplies

for the future. The hands were no longer to carry food to the mouth, nor the mouth to receive the food, nor the teeth to chew it. They had not long persisted in this course of starving the belly into subjection, ere they all began, one by one to fail and flag, and the whole body to pine away. Then the members were convinced, that the belly also, cumbersome and useless as it seemed, had an important function of its own; that they could no more do without it, than it could without them; and that if they would have the constitution of the body in a healthy state, they must work together, each in his proper sphere, for the common good of all."

Canada meets with due notice, and the right hand of fellowship is freely accorded.

R. W. Br. Daniel P. Atwood, D. D. G. Master of the second district, thus concludes an able report:—

"Gladly would I stop here, and close this report; but there are vices connected with members of some of the Lodges in this district for which they should be severely reprimanded, and in some instances I fear that nothing short of suspension or expulsion will answer. I speak of the vices of profanity and intemperance. There are men among us who profess to be Masons, who take the name of God upon their lips with anything but 'that reverential awe due from the creature to his creator,' and who say, by their actions at least, that 'temperance' is not one of the 'cardinal virtues' of a Mason. Are we not taught, in the first charge given to a brother, to show that vice, which will impair our faculties, and debase the dignity of our profession? Brethren, after we have tried in every way in our power to reclaim such, and have failed to do so, should we keep them in our Lodges, and compel those who are an honor to the Fraternity to associate with them? Shall we have the finger of scorn pointed at us for keeping in our honorable order such men? Shall we, when performing the last solemn duties at the grave of a deceased brother, be compelled to hear from those around us, and justly too, that such an one, although clothed in symbolic emblems and mingling in the last sad rites, is filled with something besides the spirit of religion and Masonry? Shall we keep from our order, and from our Lodges, men who would be an honor to us, but who never will join us until such things are remedied or removed. Brethren, let us think of these things, and apply the working tools of the Fellow Craft, and if we, in our haste to obtain members, have got poor material let us probe the defect to the bottom, and if we can fill it with something that is solid, well; and if not then let us displace it and fill the breach with those who will reflect a credit to the institution."

M. W. Br. Hiram Chase is Grand Master, and R. W. Br. Ira Berry, is Grand Secretary.

Retracing our steps to the south, your Committee come to the Grand Lodge of

MARYLAND.

On the subject of profane swearing the Committee on Foreign Correspondence have the following judicious remarks.

“It is well that the Grand Bodies of Masonry should show their purpose to discountenance, and endeavor to prevent a practice so useless and demoralising as that of profane swearing. It is a practice not only not admitted in Masonry, but is inconsistent with the character of the institution. The Lodges have the right to introduce and enforce disciplinary regulations upon the subject. Profanity cannot be allowed with any sort of propriety in the Masonic temple. Such language can have no place among the mysteries of the sanctuary, and it is highly improper and censurable in the Master Mason to use it inside the sacred enclosure, or elsewhere. Profanity in the Lodge would demand the enforcement of discipline. It can no more be tolerated there than it can in the place of God’s worship. It can be indulged nowhere by the true-hearted Mason. It is an ugly disfigurement of the Masonic character, and ought to be carefully and studiously avoided by the man that is honored with the title. It is no valid excuse that profane words are generally those of thoughtless utterance. Profanity is wickedness, and its taint should never soil the speech of the man that frequents the mystic halls of Masonry.”

In noticing the address of the Grand Master of Missouri, the same Committee thus allude to the almost universal desire for uniformity of ritual.

“Uniformity of work is spoken of by the Grand Master as the great necessity of the jurisdiction. His anxiety upon the subject presents a striking contrast with the manner in which the Grand Lodge of Louisiana has been affected in the matter of her varying rites. Missouri is troubled, because she cannot secure uniformity in the working of her ritual. Louisiana entertains and passes resolutions that sanction a charge in the ritual itself.

“The question with regard to this subject has, of late years, been discussed with considerable interest by the Grand Lodges of this country, and various plans have been devised and placed in operation for the purpose of accomplishing the desired object.

Perfection, which is desirable, and which may be approximated, it is likely will never be reached in the working of the various Masonic bodies throughout the world, or even throughout our own country. Nor is it absolutely necessary that it should be. Men, even in Masonry, will differ in sentiment upon the manner in which Masonic law should be enforced, and the language in which the working of the Lodges should be conducted. But while the text is unaltered, and the true doctrine inculcated and enforced, the Craft is not in much danger in regard either to herself or sectarianism ; and these are the agencies through which schism is generally introduced. If the language of Masonry is important in relation to its text, the ritual must be equally so in regard to the institution. The ritual is the expositor of the institution in which the text and doctrine are elucidated ; and it follows, as a natural consequence, that there is less danger in the use of variety in language than there can be in the multiplication of rites and their application in the use of the ritual. It is well that the officers and members of the Masonic Order everywhere, should use every effort possible and proper for the production of uniformity in their labors. It is important that such uniformity should be secured, more, perhaps, on account of the harmony and beauty of regularity in the operations of the Craft, than for the preservation unharmed of the Masonic principle. And if it be well that such effort be made for the preservation of an uniformity of work, it is doubtless more so that we should refrain from the invention of new rites and the introduction of a great variety of sentiment and language in their use."

Their very able and interesting report is thus happily concluded :

"Societies and institutions of every other form and feature have been organised and established in every kingdom and government of the world. They have lived out their day and departed, and the kingdoms and governments in which they flourished have fallen into decay, and the Masonic institution has survived them all. It traces its history through the fluctuations of empire, the changing of dynasties and governments, and the crumbling ruin of decayed kingdoms ; and it not only lives and flourishes, but its ancient land-marks have been preserved, and they are now, as they ever were, the firm foundation of the Masonic structure and the basis of Masonic action. If the men of the profane world wish to know if there is any thing remarkable or wonderful in Masonry, we can tell them there is, and we can confidently point to our history, and the preservation of our land-marks and distinctive character, for the truth of the declaration. It is remarkable—it is wonderful—that Masonry has an existence, a name and a place among the institutions of the world. It has given offence to kings,

and they have interdicted it. Ruling powers have prohibited the performance of its ceremonies and the practice of its principles, and it has been driven beyond the territory of nations. Religious bodies and governments have taken offence at the mystery of its character, and excommunicated its members and proscribed the use of its symbols and the performance of its rites. But amidst the persecution, the abuse, the punishment, the effort at utter annihilation, the Craftsmen have pursued their way, and they have borne with them the symbols of their order and the seals of their authority. They have travelled with those symbols and seals in their possession. They have performed their work when their enemies knew not that they were among them. They have survived the violence of embittered opposition ; and, while every thing else of merely human origin has been obliged to succumb to circumstances of opposition and decay, the institution has been preserved intact and performed its accustomed labor. It has outlived the fury of anti-masonic rage, although it has ordered the flood and the flame and directed the violence of human passion, for the purpose of effecting its demolition. Such has been the path of persecution through which Masonry has been obliged to pass. But notwithstanding it all, the institution still proudly rears its head. It lives. It flourishes. It has triumphed. It holds its own landmarks in possession, and it performs the labor now that it did centuries ago. The flood has not overflowed it. Unharmed it has walked amidst the flame, and the violence of human passion has not been able to obliterate either its name or character. With these evidences of its character and its singular history in view, how can the world refuse the acknowledgment that Masonry is a remarkable—a wonderful institution ? And how can Masons refuse her the homage that is due to her ancient landmarks, name and character ? If any institution can afford to admit of diversity of opinion among its members, that institution is Masonry. And such diversity of opinions is allowable. But the landmarks cannot be touched. What the doctrines of the Bible are to Christianity, such are the landmarks to Masonry. Men may make the comment, they may be allowed the indulgence of sentiment ; but they must not touch the record. Paul and Apollos and Cephas may differ, but they may not change the law, nor subvert its proper use. The text and the doctrine must remain unsettled, while the dispute and the party feud prevail. Perfect uniformity of sentiment and work will hardly ever be attained in Masonry, but it were well for brethren to make continually the effort to approximate so desirable an ultimatum. It is highly Masonic in this regard to use every possible exertion to accomplish the object. We regard Masonry as the most perfect of human associations, and we esteem its operation and effect, if allowed properly to perform its peculiar

functions, as better calculated to produce the perfect man, than anything short of the Divine institutions. But that word—*perfection*—reposes on too high an eminence to be reached by the imperfect faculties and powers of man. We must do the best we can. We must study the land-marks as closely as possible. We must apply them as strictly in accordance with both their spirit and letter, as may be. We must compare the work with the land-marks, and we must frame our sentiments and order our actions in conformity with the ancient records. These objects may be pursued and accomplished, and whatever variety there yet may be in our opinions and labors, so we aim at the same high character, and inculcate and practice the same moral sentiments and virtues, may be tolerated without damage.”

The following resolutions presented by the Committee on the subject of non-affiliated Masons, were unanimously passed by Grand Lodge :—

“*Resolved*,—That the jurisdiction of each Lodge extends equally over the non-affiliated as the affiliated Mason, and that they are equally amenable for un-masonic conduct.

“*Resolved*,—That a non-affiliated Mason who shall, for the space of six months, reside in any County wherein is a working Lodge, and fail to make application for membership therein, shall forfeit the privilege of visiting said Lodge. And if he still fail or refuse to do so until the expiration of twelve months residence, he shall then forfeit all claims to Masonic rights or benefits.”

We observe some well-deserved rebukes applied to Rulers of the Craft, in other Grand Lodges for granting dispensations to confer degrees in a shorter time than is specified in the constitutions. On this subject your Committee desire to record their sense of the wisdom which has actuated our M. W. Grand Master, by whom no such dispensation has ever been granted, though he has occupied the oriental chair for nearly four years.

On uniformity of work the Committee thus report :

“As regards the letter of the ritual, it is likely that perfect uniformity will never be attained. Nor is it essential that it should be. Variations in mere verbiage can be of no material disadvantage. But there should be uniformity in the substance of all Masonic work, and this may and probably will be attained if the Masonic interest and spirit of the present age be prolonged. It is a matter, however, the accomplishment of which will require a great amount of labor and long continued perseverance. The Grand Lodges of this and other Countries will have to unite in the labor, and that with unity of purpose and in

the spirit of self-sacrifice. The innovations that have multiplied rituals are generally of modern origin and can readily be traced to their source. The rituals of France, Sweden, Berlin, and Hamburg, are different from that of England. The ritual of England is doubtless more ancient than the others, and conforms more closely to the ancient land-marks. For various reasons, the rituals above named were altered from that of England, probably with a desire of rendering them more impressive and more effectual in the accomplishment of the object for which they were prepared. In the alteration there was certainly a great wrong done to Masonry. The ritual of the order ought to be but one, and it ought to be in universal use. Such was the sentiment of some of the best and most enlightened Masons that have ever lived. It has been to them a matter of the greatest regret that any innovation should have been made in the working of the time-honored and unique institution. The variations in the work, as recognized by the Grand Lodges of Europe, have been introduced into this Country, and they are allowed in the practice of several of the Grand Lodges of the United States. Doubtless this is unknown to several of the Grand Bodies that have adopted those variations in different degrees. We believe that there has been no innovation made upon the working of Ancient Craft Masonry in the United States. We have never heard of any change being invented in this Country. Our fault is, that we have followed in the footsteps of others. And it is likely that if uniformity be secured, it will be by the intervention of the Grand Lodges of our Country. We have discoursed upon the subject freely, while the Grand Lodges of Europe have been content in their varying labors; and we have discussed the subject as it has appeared before us in the innovations introduced by foreigners. This one fact exhibits a loyalty to Ancient Masonry that indicates the desire for unity, and the legitimate operation of which will be to produce it; let our brethren of the United States look to the land-marks. Let them cling to unity; let them labor for unity, and the great work will be accomplished by means of their mediator.

On the powers of Masonic Officers they have the following observations:—

“It cannot be questioned that the powers of Grand Masters and Masters of Lodges are inherently absolute. It is none but a high-handed legislation that can reach them; and such legislation, Masonry does not admit. Brethren should be careful and considerate in their elevation of candidates to office. And when they act in the premises they must abide the issue, and the more patiently they do it the better. We believe but few instances have ever occurred in which brethren have seriously regretted the

election of the brother of their choice to office. Parties and prejudices, and preferences, may be effected in some instances, as these may the more or the less prevail ; but when the decision is made, party and prejudices, and preference, ought all to be set aside, and the body move as a unit as it did before."

Under this jurisdiction there are 105 warranted Lodges, and one under dispensation.

M. W. Br. Charles Goodwin, is Grand Master, and R. W. Br. Joseph Robinson, is Grand Secretary.

MASSACHUSETTS

Claims our next consideration. She is our oldest sister on this continent, having been inaugurated as a Provincial Grand Lodge in the year 1733—R. W. Henry Price, Grand Master of New England.

The Grand Master, in his address, speaks with much gratification of the Union of Canadian Masons. Eleven out of twelve D. D. Grand Masters appear to have faithfully discharged the onerous duties of visiting the subordinate Lodges in their districts, inspecting the work, and accommodating differences. Your Committee attach great importance to the zealous performance of their duties by these officers ; and they have to submit, for the consideration of Grand Lodge, whether it might not be expedient to make some provision for the reimbursing of those officers for the expenses they necessarily incur in the discharge of their arduous duties, either by Grand Lodge or by the Lodges of their respective districts. The most able and zealous Masons—and such only should fill these offices—are not always the most independent ; and the ordinary expenses attached to the office are often more burdensome than the incumbents can undertake without detriment to their relative obligations. Your Committee trust that Grand Lodge will not be closed without some action being taken in this important matter.

There does not appear to be any Committee of foreign correspondence in this Grand Lodge. The report closes with an interesting *resumé* of the history of Freemasonry, in the commonwealth of Massachusetts, from A. D., 1733, down to the present

period. There are on the register, one hundred warranted Lodges and two under dispensation.

M. W. Br. John T. Heard, is Grand Master, and R. W. Br. Charles W. Moore, is Grand Secretary.

MICHIGAN

Claims our next attention. To this Grand Lodge we are indebted for the due installation of our M. W. Grand Master, by M. W. Br. Bachus, a P. G. Master, who most kindly came to Hamilton for that purpose.

The Grand Lodge of Canada has the honor of having enrolled Br. Bachus amongst its magnates, with the rank of P. G. M.

The Annual Communication was held at the city of Grand-Rapids, on the 12th of January of this year. In the address of the M. W. Grand Master, we have another example of the importance attached, and we think very rightfully, to uniformity of work. He says:

“The visits of the grand visitor and lecturer during the past year, to the Lodges within this jurisdiction, have been limited, under the resolutions of the last Grand Lodge, and I herewith submit a list of the Lodges making application, and to which my consent has been given under that resolution. It has been my aim to curtail, as far as possible, the expense attending the discharge of the duties of that officer, under the belief that such was the design of Grand Lodge. At the same time, the necessity of uniformity in the work has seemed to require all the time and attention which has been devoted to that important subject by the present able, efficient, and worthy incumbent of that office.”

The Union of the Canadian Craft is thus noticed:—

“The Union of the Craft was, on the 14th of July, 1858, declared to be perfected, amidst the enthusiastic cheers and hearty congratulations of the assembled fraternity. Your Committee recommend that this Grand Lodge do extend the right hand of fellowship to our sister Grand Lodge of Canada, and recognise her as a fellow-laborer in our common cause.”

There are 115 warranted Lodges working under this jurisdiction, with two under dispensation.

M. W. Br. J. Adams Allen, is Grand Master, and R. W. Br. James Fenton, is Grand Secretary.

MINNESOTA,

Though but a new State, possesses a flourishing Grand Lodge. Its seventh Annual Communication was held at St. Paul's on 26th October, 1858. The M. W. Grand Master, in his address, thus cheerfully alludes to the year 1858 :—

“The year 1858 will be long remembered and regarded as an era in Masonry. It will be hereafter known as the year of reconciliation and union. I have the pleasure to announce to you from the Grand East, that a reconciliation and union have been effected in New York and in Canada. The published proceedings of Grand Lodges, and Reports of Committees on Foreign Correspondence, since 1849, have contained allusions to ‘New York difficulties.’ Such allusions can no longer be had ; the day for them is past—we hope, forever.

“Peace and harmony now reign triumphant in every Grand Lodge jurisdiction in North America, with two exceptions. In Louisiana, there are three French Lodges, which refuse obedience to the Grand Lodge of that State, and which have been expelled. Measures are in train that will probably result in their dissolution at the next meeting of that Grand Lodge. In New York, there are three German Lodges—Pythagoras, No. 1, and Franklin, No. 2—working under authority of the Grand Lodge of Hamburg, with which no intercourse is had by regular Masons ; and there is also a small body of men, styling themselves the St. John's Grand Lodge, who have been expelled by the Grand Lodge.”

On the single instance of absence of harmony in a Lodge, he thus feelingly remarks :—

“Nothing is more unpleasant or painful to a Grand Master, in visiting Lodges, than to find a want of harmony among the brethren, or to be called upon to decide upon differences among them. His business when visiting is to inspect the work—to examine the records and see that they are properly kept—to see that the usages and customs of the fraternity are not violated—that no innovations are practiced—that the ancient land-marks are not removed—to instruct, encourage and counsel the brethren, direct their workings. When I inform you, brethren, that the instance alluded to is the only one that has come to my knowledge of want of harmony, in a State so large as ours and containing so many Lodges, it need cause no surprise ; because, if brethren remember that they are Masons, and call to mind the ties and laws of masonry, other state of things cannot be.”

On a uniform ritual, he says :—

“Upon uniformity of work, the convention recommended a con-

vention of skilful brethren, one or more from each Grand Lodge, to be styled Grand Lecturers, to meet together once in three years to compose their lectures and to correct variations. In accordance with the recommendation, delegates from sixteen Grand Lodges met at Baltimore, in May, 1843. Br. John Dove, of Virginia, was elected chairman. It has been supposed that they agreed upon a system of work; but if they did, it has not been promulgated to the Craft. Each delegate reported upon his return home, that the work *he* had formerly taught, had been adopted with slight variations, except some *new things*. Two Text Books, differing materially, were issued, each claiming to be *the* work adopted. I have heard a dozen variations of the Lectures, each declared to be such as were agreed upon at Baltimore. What with the introduction of new 'signs,' '*due guards*,' and 'highest pinnacles,' &c., &c., more discrepancies existed in the work two years after the convention than did two years previously. A new system is a paying institution—but I am digressing."

We find them exercising a commendable caution in the organization of new Lodges, as the following report of a special Committee bears witness.

"The Committee to whom was referred the application of certain brethren residing at Medford, praying for a charter to open a Lodge at that place, would respectfully report:

"That though they have made diligent enquiry of the brethren residing in that vicinity, they can find no one who can vouch for the Masonic standing of any of the applicants. They also find that Faribault Lodge, No. 9, is not more than eight miles from Medford, and that there appears to be no immediate necessity for more Lodges in that vicinity, and therefore would offer the following resolution:

"*Resolved*,—That it is inexpedient at this Communication to grant the prayer of the applicants."

Re-opening to the proceedings of the Grand Lodge of Alabama, the Committee on Foreign Correspondence observe:

"There was during the year but one application for a dispensation to confer degrees, and that one was to confer the degrees of F. C. and M. M. upon an E. A. who was about to remove to another part of the State. The application was removed upon the ground that the brother might return and receive the other degrees, or get permission to have them conferred by the Lodge where he was to reside. Quite a different custom from that of our Most Worshipful brother of New Jersey, who thought so little of granting *ten* dispensations to make Masons at sight, that he did not deem it necessary even to assign a reason; and

different also from our New Hampshire brethren, as will be seen when we come to them."

Adverting to the proceeding of the Grand Lodge of Louisiana, the Committee remark :

"That world-renowned Mason, Br. Albert Pike, known among the profane as the "Poet-Lawyer of Arkansas, delivered an address before the Grand Lodge, upon 'the evil consequences of schisms and disputes for power in Masonry, and of jealousies and dissensions between Masonic rites.' It is published in the proceedings before us. Forty pages of the address are devoted to the morals and philosophy taught by our order, and your Committee are free to confess that they would not object to a fatality which should compel every Lodge member in this jurisdiction to commit to memory the whole forty, page after page. We cannot give a synopsis of it, for it will not further condense. We hardly know how to quote from it, for each one of the 'golden apples' of which it is composed, seems the fairest only so long as we look at no other. In desperation, however, we grasp at the following among the many, many things which Masonry says :

"It says to every Mason, it should be our earnest desire so to live, and deal, and act, that when it comes to us to die, we shall be able to say, and our conscience to adjudge, that no man on earth is poorer because we are richer ; that what we have, we have honestly earned or purchased ; and that no man, and more especially no widow or orphan can stand up before God, and claim that by the rules of equity administered in His great chancery, this house in which we die, this land that we devise among our heirs, this money which enriches those who survive to bear our name, is his or hers, and not ours, and we in that great forum are only their Trustees. For it is most certain that God is just, and will sternly enforce every such trust ; and to all whom we despoil, to all whom we defraud, to all from whom we take any thing whatever, without full and fair equivalent. He will decree an adequate and ample compensation. 'Be careful, then,' it says, to every brother, 'that thou receive no wages, here or elsewhere, that are not thy due. For if thou dost, thou wrongest some one by taking that which in God's chancery belongs to him ; and whether that which thou takest thus be wealth or rank, or influence or reputation. Our lectures say to us :—The true Mason labors for the benefit of those that are to come after him, and for the advancement and improvement of his race. That is a poor ambition which contents itself within the limits of a single life. All men who deserve to live at all, desire to survive their own funerals, and to live afterwards in the good that they have done mankind, rather than in the writing that lasts the longest upon the

souls of human memories. Most men desire to leave some *work* behind them, that may outlive their day and brief generation. That is an instinctive impulse, given by God, and often found in the rudest human heart; the surest proof of the soul's immortality, and of the radical difference between man and the wisest brutes. To plant the trees that after we are dead shall shelter our children, is as natural as to love the shade of those our fathers planted. In his influences that survive him, man becomes immortal before the general resurrection. The thoughts of the past are the laws of the present and future. That which we say and do, if its effects last not beyond our lives, is of slight importance. That which shall live when we are dead, as part of the great body of law, enacted by the dead, is the only act worth doing, the only thought worth uttering. The desire to do something that shall benefit the world, when neither praise nor obloquy will reach us where we sleep soundly in the grave, is the noblest ambition entertained by man. To sow, that others may reap; to work and plant for those that are to occupy the earth when we are dead; to project our good influences far into the future, and to live beyond our time; to rule as kings of thought over men who are yet unborn; to bless with the glorious gifts of truth, and light, and liberty, those who may never know the name of the giver nor care in what grave his unguarded ashes repose, is the true office of a Mason and the proudest destiny of a man.

"We read in Masonic Monitors of *speculative* masonry as distinguished from *operative* masonry. The word '*speculative*,' as applied to masonry, is of modern coinage. I confess I shall be glad to see it disused. It always seems to me to violate the idea of talking much and doing nothing. Masonry is *not* speculative but *operative*. It is *work*. Good masonry is to do the work of life. Its precepts are meant for practical use. It was not meant for the lazy and luxurious, the indifferent or selfish. To long for the regeneration of the human race, and entertain a philanthropy that embraces the whole world, is very pleasant and very easy. The difficulty is, that when masonry is no more than that, the field to be cultivated is so extensive that no other crop is raised in any other corner of it than weeds. It is a laudable ambition to wish to be the benefactor of the world, or, at the least, of a nation; but most men can expect to be so only through the influences they can expect to exert within their own limited circle; and it would be too much to expect your grand philanthropist, with universal humanity for his client, to occupy himself with the pitiful interests of his own neighborhood, and with the eradications of the evils that grow, like poisonous rank weeds, around his own door. The true Mason, on the contrary, occupies himself with what is near at hand. Right there he finds enough to do. His masonry is to live

a true, honorable, upright, affectionate life, from the motive of a good man. He finds evils enough, near him and around him, to be corrected; evils in trade, evils in social life, neighborhood abuses; wrongs swarming every where, to be righted; follies cackling every where, to be annihilated. 'Masonry,' it has been said, 'cannot in our age forsake the broad way of life. She must walk in the open street, appear in the crowded square, and teach men by her deeds, her *life*, more eloquent than any lips.'"

We feel like apologising for not making still further extracts. May what is given set us to thinking afresh; and not only that, but may it set us to *doing*, with our might, according to the designs of the Great Master of all; "*for*," says Br. Pike, "*we never know the importance of the act we do.*"

Your Committee are sorry that they are unable to see a copy of this eloquent address of Br. Albert Pike. Judging from the specimen we have here quoted, he must be a "bright Mason" indeed. They object to balloting for a candidate for the second and third degrees—a system which your Committee are thankful to observe has never been recognised in Canada. They lament the non-receipt of our last year's Union, and fraternally observe that "we can do no more than reiterate to our brethren here the glad news of reconciliation, peace and unity, among the Craft in Canada."

Twenty-eight warranted Lodges hail from this jurisdiction.

M.W.Br. A. T. C. Pierson, is Grand Master, and R.W.Br.G.W. Prescott, is Grand Secretary.

NEBRASKA.

This young Grand Lodge held its first Annual Communication at Nebraska city, on 2nd June, 1858. The Grand Master, in his address, delivers the following valuable admonition:—

"In connection with the foregoing, I will further add, that it is said of late years 'there is getting to be too much religion in the Lodges.' This remark is elicited, I presume, from the fact that almost all the Grand Lodges of which I have any knowledge have taken prompt and stringent measures to punish a combined system of immorality that threatened a total destruction of the institution, unless such means were adopted as would effectually put a stop to it. Gambling, profanity, intemperance and debauchery, in general prevail to an alarming extent among the members, and it was not

unusual to see those vested with power to preside and teach in the Lodges, become leaders in some bacchanalian revelry—certainly, brethren, a strange piece of inconsistency when we reflect upon it, that our Monitors and Craftsmen are open to the inspection of the world, containing lectures, prayers and charges of great pretensions to morality and instructiveness, and see the action of many members so directly contrary to these teachings. This subject, at present, is claiming the attention of nearly every Grand Lodge in the United States; and although I must say, so far as my acquaintance extends among the fraternity in our jurisdiction, there are but few cases existing among the affiliated members of the Order in the Territory, that I can bring to mind, that could be classed among the immoral above alluded to. Yet it would, no doubt, be proper to make a suitable expression of the opinion of this Grand Body relative to the vices spoken of.”

The Grand Lodge of Nebraska numbers six Lodges on its register.

M. W. Br. Robert C. Jordan, is Grand Master, and R. W. Br. R. W. Furnas, is Grand Secretary.

NEW HAMPSHIRE.

This Grand Lodge held its Annual Communication on the 8th of June, 1858, at Concord.

The Grand Master complains of the want of uniformity of ritual :

“I am forced to call the attention of the Grand Lodge to the fact, that there is far from being a uniformity of work and lectures in this jurisdiction. I have been continually called upon for information in relation to disputed points, and have been unpleasantly reminded that our present system of masonic instruction does not meet the demands of the Order.”

They greet us as a sister Grand Lodge. The Committee on Foreign Correspondence make the following valuable remarks:—

“In the proceedings that have fallen under our inspection, we have found, as usual, many subjects alluded to and discussed, as having a bearing upon the prosperity and usefulness of the Masonic institution, to some of which the Committee will briefly allude as worthy the serious consideration, not only of this Grand Lodge, but of every subordinate Lodge under its jurisdiction. And the first to which they would invite attention is, ‘*aspiration for office*,’ an evil seen and felt in all associations, whether civil, moral or religious, and in no institution more to be deprecated and resisted than in that of Freemasonry. Unfortunately for the world, there

are, and ever will be, individuals who are first to discover their own qualifications, and to press their claim for preferment; and when a Lodge is so unfortunate as to have such enrolled among its members, its harmony will, in a greater or less degree, be disturbed. The truth is, that in a Lodge where harmony and brotherly love prevail, as much honor attaches to a private member, who faithfully and conscientiously discharges his masonic duties and obligations, as to the highest officer. Let every Lodge, then, elevate to office such only as possess the qualifications necessary to best discharge the duties of that office, regardless of every other consideration, and let every brother, who may happen to differ from the majority, quietly and peaceably acquiesce in the selection."

We extract also from their report a valuable passage in reference to non-affiliated Masons.

"Some have attempted to impose a tax upon unaffiliated Masons, the collection of which has been found impracticable; others have decided that an unaffiliated brother has forfeited all Masonic rights, and deem him unworthy of charity, not entitled to Masonic burial, or of joining in any Masonic procession; in fact, treating him in all respects, as a criminal brother, who may have been expelled from all the rights and benefits of Masonry, for gross, unmasonic conduct. When we consider the causes operating to produce non-affiliated Masons, we can better understand the appropriate remedy. We will for a moment look for some of the causes. Some, no doubt, seek admission into our Lodges, from a morbid and idle curiosity to know the secrets of the order, and when once gratified, feel no farther interest in the institution. Others, perhaps, apply solely on selfish principles, thinking that it may aid them in the attainment of some selfish end. Others, perhaps, in fact we know it, are about to travel, and it suddenly occurs to them, that Masonry will be a convenient passport or introduction among strangers. Of all such we can only say, it would have been as well for them, and far better for the Lodge, if instead of being white-balled *into* the Lodge, they had been black balled *out* of it.

"But there are other classes, actuated by better and worthier motives, that ultimately lose all interest in Masonry, and withdraw from its support. Having conceived a favorable opinion of the institution, they are disappointed in finding incompetent officers, who do not confer more than half the degrees, and that half in a bungling, uninteresting, careless, and unimpressive manner, who fail, either for lack of ability, or want of inclination, to make the Lodge meetings interesting and instructive. Such retire in disgust, conclude Masonry is not what they expected, and withdraw their

support. The practice, too, of conferring two or more degrees upon a candidate at one and the same time, is very well calculated to keep good the stock of unaffiliated Masons.

"If then, we would remedy the evils, so much and so generally complained of, let our Lodges elect competent officers, who have the ability to instruct, and dignity in presiding; who will render the Lodge meetings interesting and instructive. When work is to be done, let it be *all done thoroughly, solemnly, impressively, and in a workmanlike manner*. Let a candidate advance no faster than he becomes thoroughly instructed. When our Lodges will treat *emergency* as an obsolete term,—and require all candidates to abide their constitutional time,—take proper care that they are correctly instructed—the symbolic allusions clearly explained, and principles of the order suitably impressed,—the great complaint now heard, of non-affiliated and dimitting without a valid and reasonable cause, will scarcely be known."

They have 62 warranted Lodges, and 4 under dispensation. M. W. Br. Moses Paul, is Grand Master, and R. W. Br. Horace Chase, is Grand Secretary.

NEW JERSEY.

From this State, we have the proceedings of a special Grand Lodge, held at Trenton, on June 24, 1857; and of the Annual Communication held at the same place, in January 13th, 1858.

The Grand Master regrets the absence of a uniform ritual, and recommends the appointment of a Grand Lecturer. He has granted 10 dispensations to make Masons at sight, which your Committee cannot but regard as a very dangerous precedent. He suggests the propriety of making an effort towards obtaining a history of the Order within the jurisdiction of the State, since it first took root there nearly a century ago.

The matters regarding Canada, are ably argued, and valuable precedents are adduced, which fully justify independent action.

We have also received the proceedings of this Grand Lodge had at the seventy-second Annual Communication, held at Trenton, on 12 January, 1859. Referring to the all-important question of a correct and uniform ritual, the Grand Master, in his address, says:

"Immediately after the selection and appointment of the Grand Lecturer, I proceeded to consider the work or lectures in the several degrees of Masonry; and, with the able assistance of the

Deputy Grand Master and Senior Grand Warden, supplied such parts as had been omitted, and excluded all extraneous matter that had been added during past years. In the performance of this duty, much labor was required; and, from the fact that the Grand Officers resided in different parts of the State, and could only meet at considerable sacrifice of time and convenience, much time was consumed before the Grand Lecturer could be properly instructed. It was therefore not until several months after this appointment that the Grand Lecturer was prepared to discharge the duties of his office. Since then he has been constantly employed, and has devoted his time and attention to the work with a patience and perseverance deserving commendation, which with his thorough knowledge of the subject, and peculiar tact in teaching, has produced the most beneficial effect wherein he has visited."

Your Committee observe from this report that our W. Br. F. G. Tisdall, who was well known to several of the brethren of this Grand Lodge has ceased to be the Grand Representative of the Grand Lodge of New Jersey, near the Grand Lodge of New York, the M. W. Grand Master having revoked his commission. He notices with much satisfaction the union of the Canadian Craft. He gives utterance to the following well-timed remarks in regard to the selection of a W. M. of a subordinate Lodge:

"In selecting a Master, all partiality, all mere matter of courtesy should be disregarded, and the character, ability and Masonic proficiency of a member should be the only recommendation that are fit to be considered when making a choice. His character, that the brethren may have the benefit not only of precept, but of his example, to unite them to improvement, and his ability and Masonic proficiency, that he may be able to instruct the brethren in the great principles of the Order—and as the Master is looked upon and should be the guide and teacher of the brethren—and is in some degree responsible for the good conduct of the Lodge over which he may be called upon to preside. I believe that the success of the Lodge and the progress of the brethren in attaining Masonic knowledge would be promoted by continuing that officer from time to time, unless for some important reason, a change be deemed advisable by the Lodge."

From the report of the Committee on Foreign Correspondence, your Committee cull the following passage which is written in reference to recent action of the Grand Lodge of Mississippi, from which Grand Lodge your Committee have received no tidings.

"The Committee (of Mississippi) on the matter of the

Independent Grand Lodge of Canada made a report with a resolution that they officially recognize the Grand Lodge of Canada, and directed their Secretary to enter into correspondence with her ; which they adopted unanimously."

Under the jurisdiction of the Grand Lodge of New Jersey, 52 Lodges were working.

M. W. Br. Joseph Trimble, is Grand Master, and R. W. Br. Joseph H. Hough, is Grand Secretary.

NEW YORK.

The Grand Lodge of the Empire State, held its Annual Communication at the City of New York, on June 1st, 1858.

The Grand Master sorrowfully alludes to the difficulties which then encompassed our sister of New York. Speaking of Pennsylvania and Canada, he says :—

"If, misled by the shrouded mystery in which the former veils her executive and legislative action, we have been led into error and induced to take harsh action, it is both manly and magnanimous to retrace our steps, and not condemn our great fraternal band for the acts of any officer, and which may, of itself, have been misconstrued or misunderstood. If, in the shifting scenes which the history of the latter jurisdiction has presented for the last year, we have mistaken the character of both acts and actors, do not suffer any pretence of our infallibility to hinder or delay us in doing ample justice. I may be pardoned for presenting again these topics, from their intimate acquaintance with, and bearing upon, the welfare of our fraternity bordering upon their territory."

The report of the Committee on Foreign Correspondence is from the able pen of R. W. Br. Finlay M. King. From a careful consideration of this report, your Committee cannot but feel, that though most ably written, it contains ungenerous allusions to the Grand Lodge of Canada, couched in terms unbecoming the use of Masons in speaking of each other, and is altogether too full of invective and sarcasm to be a judicious emanation from a Grand Body, whose members are supposed to adopt "brotherly love" as their first motto.

We can heartily congratulate the Grand Lodge of New York on the settlement of her esoteric difficulties, and heartily do we rejoice to be in friendly communication with so near a neighbor and so influential an ally.

On her registry are 450 warranted Lodges, and four under dispensation.

M. W. Br. John L. Lewis, Jr., is Grand Master, and R. W. Br. James M. Austin, is Grand Secretary.

NORTH CAROLINA

Sends us her proceedings of last year. The Annual Communication was held at Raleigh, on December 6th, 1858. The Grand Master, in his address, warns the brethren against an over eager desire to increase the number of our Order. He says :—

“The great acquisition of numbers that has characterised the Order for several years past, cannot properly be regarded as a matter of congratulation, or as indicative of true prosperity. In fact, I view it with a very great degree of dread ; and this feeling is strengthened by reports of difficulties and dissensions between individual Masons, and in and between Lodges within our own jurisdiction. I fear that an over anxiety on the part of many of our Lodges to increase their numbers, has induced them to receive applicants without that rigid scrutiny into their character that a prudent regard for their own harmony and prosperity, and the interest and honor of the Order, requires. The numerous expulsions and suspensions annually reported, is a melancholy evidence of this. You may rely upon it, brethren, we are, in this way, gathering into the fold the very elements of our own destruction, or, at the very least, preparing for ourselves a repetition of the terrible ordeal through which, scarcely a quarter of a century since, our fathers, and thousands of brethren now living, were doomed to pass.

“It is folly to flatter ourselves with the idea that we can relieve the institution from the pernicious consequences of such a course by the expulsion of such as we may find unworthy. The poison once admitted, is diffused through the whole system, and though antidotes may be found against effects immediately fatal, we can never entirely eradicate it or escape from its corroding influence. There is no man so vile, or occupying a position so degraded, but, having been once admitted, can inflict a wound that will be in some degree injurious to the Order. The connection once established, he is then armed with tenfold more power for mischief to us, individually, and to our institution. Our only safety, therefore, consists in guarding against hasty, inconsiderate, or indiscriminate admissions. It is not sufficient that we know nothing, or that we can hear of nothing, in the character of an applicant, to condemn ; a negative character is no recommendation. We should know him

sufficiently to have discovered some good, something to approve or admire. Men do not, and cannot, conceal all their virtues or their good deeds, while they have the very strongest incentives to conceal their bad passions and evil deeds; therefore, let them alone until you shall have discovered some good in them—some commendable virtue—that may, in some degree, compensate for whatever vices they may have succeeded in concealing from you.

“The prosperity of your Lodges does not consist in the long list of names that may be enrolled upon their records, nor in the amount of fees that may flow into their treasuries; but in the harmony that pervades their councils, the affection that their members feel for each other, and the unanimity with which they co-operate in every good work.

“As a system of pure moral ethics, there has never been any more beautiful or more true than ours, and yet more abused and I regret that truth and candor constrain me to say, that her own children have, directly or indirectly, inflicted the deepest—the most incurable wounds. They have laid paricidal hands upon her honor, and polluted the pure foundations of her morality and virtue. Designing knaves have been permitted to connect themselves with the Order. Men, whose motives were purely selfish, whose chief object was to acquire position, or to accomplish some mercenary purpose, which, once attained, as surely as the vicious most despise the victims of their wrongs, they will turn upon and traduce the institution. Or, if discovery brings defeat in either case, they become enemies, the most malignant, and the more dangerous, because we have placed in their hands the most potent means of injury. And the character of such men, which must be sooner or later developed, is a perpetual reproach upon Masonry. How important, then, that their footprints should be excluded; for, once admitted, they can never be entirely effaced from the threshold. These evils are sometimes, doubtless, the consequence of our inability to see the secret purposes of men; but I fear they are too frequently the result of a culpable neglect or disregard of the most vital interests of the institution.”

The report of the Committee on Foreign Correspondence presents nothing which we deem it necessary to notice here.

Two hundred and one Lodges appear to hail from the jurisdiction of this Grand Lodge.

M. W. Br. Alfred Martin, is Grand Master, and R. W. Br. William T. Bain, is Grand Secretary.

OHIO.

From the Grand Lodge of this State, your Committee have received the proceedings of its Annual Communication, held at Columbus, on 19th October, 1858. In the address of the M. W. the Grand Master, he thus adverts to the necessity of adherence to the aphorism, *festina lente* :—

“Hasty and imperfect work,” he says, “is the great error of Masons in these latter days. It is not unusual for a candidate to be initiated, passed and raised, and even elected to office in a Lodge, within the space of one or two months. This may be in accordance with the common idea of progress in this railroad age, but it is certainly contrary to the instructions of the fathers, who taught that an Entered Apprentice should serve a just and lawful time as such, and become proficient before being passed to the degree of Fellow Craft, and that the latter should work in quarries until he gained the necessary skill and wisdom to entitle him to be promoted to the station of an overseer of the work. I am sometimes, in view of this subject, inclined to adopt the forcible language of an intelligent brother now before me—‘It is time for the Lodges to cease awhile from making Masons until they can finish those already begun.’”

Speaking of the Communications of Grand Lodges, he says :—

“I am satisfied that these Grand Visitations are profitable to the Craft, and tend to ‘spread the cement of brotherly love and affection,’ and to strengthen the bonds of fraternity between the members of different jurisdictions. I observe, with pleasure, a growing disposition among the various Grand Lodges of the United States, and indeed throughout the world, to cultivate and foster the fraternal intercourse which tends to bind us more closely together by the mutual interchange of accredited representatives in the Grand Bodies. Very many of our jurisdictions have adopted this system, and I commend it to the favorable consideration of the Grand Lodge of Ohio.”

Your Committee are sorry to be compelled to present to your Grand Lodge the following extract from the report of a Special Committee :—

“A brother, in Star Lodge, No. 187, subordinate to this Grand Lodge, preferred his petition to a Lodge in Canada, while a minor ; was initiated on the day he came of age, and was passed, raised and received the first degree in the Chapter, all within one month. Such hasty work has never, as your Committee believe, received

the sanction of a Grand Lodge in the United States ; but in almost all the subordinate Lodges, there is a provision in the By-Laws that, 'in cases of emergency,' a candidate may be hurried through with a rapidity unprovided for by the laws of the Grand Lodge. What a case of emergency is, has not been defined, but left to the discretion of the members of each Lodge, and that discretion is, of course, as indefinite as 'the length of a string.' In some Lodges, under the plea of 'emergency,' candidates are balloted for, passed and raised, on the same evening ; and the candidate goes away as ignorant as he came. Having received nothing beneficial from the Lodge, the candidate has no desire to return to it, neglects the payment of dues and attendance, considers Masonry a humbug, and takes his place among the non-affiliated, if not among the seceders. Such has been the history of thousands ; cheap and hasty, and looking to the *quality* of what is conferred, we may say worthless Masonry—lightly estimated, because not understood, and cheaply purchased. From the rapidity with which the degrees are often conferred the whole becomes a confused jargon, that the candidate is afterwards unable to analyze, assort, or locate in proper order. In the confused ideas of the candidates, we find them on the lower degrees, carrying up work that belongs to the higher, and the keystone is in the hands of those who have not even learned to make square work."

We think that we are not overstepping the bounds of the duties which devolve upon your Committee when we suggest that enquiries should be made in the proper quarter, as to the name and number of the Canadian Lodge alluded to, in order that a repetition of such unmasonic doings may be avoided for the future. Brother Shaw, from a select Committee presented a report which your Committee deem well worthy the serious consideration of this Grand Lodge :

"The special Committee to whom was referred so much of the M. W. Master's Annual Communication as refers to 'Masonic Charlatanism,' have had the same under consideration, and beg leave to report—That they are advised and believe that a practice among those claiming to be Masons, prevails in various parts of our jurisdiction, to a greater or a less extent, of inserting in the newspapers flaming advertisements, accompanied with Masonic emblems and devices, the object of which is to bring themselves into notice—through this means seek an endorsement of themselves before the public, and induce a sale of their goods, wares and merchandise. Such a practice your Committee cannot but regard as grossly unmasonic and deserving of the severest censure. Our highly instructive and expressive emblems should never be thus

prostituted to the unhallowed purposes of gain and filthy lucre ; and no Mason, certainly, who rightly understands and properly appreciates their true objects and teachings, will even be guilty of so dishonorable and degrading a custom. The just and upright Mason, your Committee are fully persuaded, needs no such far fetched testimonials to give him public notoriety—to recommend him as a man, or to advertise his trade, business or profession. He relies not on so fictitious a capital for his success in his calling, but deems it his peculiar privilege as a Mason, to establish himself in his various relations in life, in the confidence and esteem of his fellow men, not by virtue of his being a member of our ancient and honorable institution, lest by exemplifying, in his daily life, the principles and teachings of Masonry, so that all men may see and understand that he is a man of truth, honesty and fair dealing.

“In connection with this subject and as kindred to it, your Committee, in all kindness, deem it not improper to call attention to a much more numerous class of brethren, who have grown into the foolish, and not to be commended habit of decorating their persons, in true aboriginal style, with the various emblems and devices of Masonry, such as breast-pins &c.,—to say that this wrong is censurable is too mild an expression ; it is, to say the least, highly improper, in exceeding bad taste, and deserving of unqualified disapprobation.

“Masonry is of the *heart* ; it vaunteth not of itself, is not puffed up, and exhibits itself, not *thus*, but by putting on of its true ornaments of deeds of charity and pure beneficence. Your Committee respectfully recommend the following resolutions :

“*Resolved*—That the use of all Masonic emblems and devices on business cards, or by way of advertisement, except for legitimate Masonic purposes be, and the same is hereby disapproved.

“*Resolved*,—That any member of the Craft, guilty of a violation of the above resolution, is a proper subject of discipline.”

Cases have not been wanting in Canada in which Masonry has been thus made subservient to the schemes of individual Masons, to the dishonor of the whole fraternity. We copy a resolution from a special Committee which is fraught with valuable counsel.

“*Resolved*,—That the M. W. the Grand Master, or the R. W. Deputy Grand Master, shall, before he grants a dispensation to form a new Lodge, be satisfied, either from personal knowledge or by a certificate from the District Lecturer, a Lodge or some competent brother, that the petitioners are ‘qualified’ to confer the degrees of E. A., F. C. and Master Mason in a legal and proper manner.”

The report of this Grand Lodge abounds in statistical information and is exceedingly well got up. It gives the names of all the brethren who during the previous year have been re-instated—expelled for non-payment of dues—suspended for other causes—and expelled for unmasonic conduct. We regret to see that the number of the latter amounts to 40.

Ohio numbers 290 Lodges.

M. W. Br. Horace M. Stokes is Grand Master, and R. W. Br. J. W. Caldwell, is Grand Secretary.

OREGON

Though not yet a State, held its Annual Communication at Astoria, on July 12th, 1858. The Grand Master congratulates the brethren on the peace and harmony which every where prevails throughout the Craft. Seven years before, when the Grand Lodge was constituted, they numbered only three Lodges; now they have sixteen warranted Lodges, and eight working U. D.

M. W. Br. Benjamin Stark, is Grand Master, and R. W. Br. C. J. Trenchard, is Grand Secretary.

PENNSYLVANIA.

An "Abstract of the Proceedings" of this Grand Lodge for the past year has been received. The pamphlet contains 112 pages of large type. The Committee on Correspondence thus express their views as to the propriety of address of Grand Officers, and reports of Committees.

"We wish neither to be, nor to be regarded as critics to condemn, or monitors to refuse. Our duty is that which *loyalty to land-marks* makes imperative. To lay waste a border, remove a stake, obliterate a line, or interpolate the text, in what we have received, as we received it, we can neither justify nor approve. In such a condition of affairs, where ever existing, silence may be significant of satisfaction. The dictates of this duty demand us to call attention to the error, as we think it, in the hope that no friendly ear will be pained by a timely caution, given in the spirit of a sincere and only desire for the best, and true, and sure interest of the order. To be steadfast and stable, is better than to be towering and theoretical. Masonry clings with too much tenacity to experience, to tolerate experiment. If there be truth in these

sayings ; then in many of the reports alluded to, we find subjects introduced and discussed, which belong exclusively to oral teachings in the temple. We think addresses of Grand Officers, and reports of Committees of Correspondence, are not the proper rostrums for Masonic polemics. These efforts 'to keep step with the music of the union,' are unknown to true Masonry. They are unbecoming and unwarrantable. They found no favor with the fathers, and are strangers among the legitimate descendants of the workmen of Lebanon. This language thus unknown at the building of Solomon's Temple, is equally a strange tongue now, it belongs more properly among those who claim kindred with the workmen on Babel's Tower.

"We cannot close these remarks, without expressing the regret that so much prominence of notice, is, in several Grand Lodge proceedings, given to Masonic publications. We greatly fear the good which these printed papers may do, may be buried with, and the evil they can do, survive their ephemerality. At best, their necessary characteristics must be, too often crudeness. They cannot teach what ought to be known, and not unfrequently what they teach, is best unknown. Masonry existed and flourished, was harmonious and happy in their absence. The risk run of improvement, hardly justifies the experiment, of at least their encouragement and increase."

Further on they say :

"Not desiring to be invidious or individual, we are satisfied with remarking in general terms, that some of our sister Grand Lodges appear to regard the Grand Lodge of Pennsylvania as isolated, insular, and veiled in her character. That she is slow, singular, and self-conceited. That she does not overflow like a shallow vessel, with the little, which fills up the measure, void of solid contents.

"We regard all Grand Lodges, supreme and sovereign institutions. With their own interests, business, policy and measures, they are amenable only to their legitimately constituted authority. The land-marks of Masonry are the common property of the Craft. The Mason, or the Masonic jurisdiction, which violates or destroys the least important particle of any one of the land-marks of Masonry, is a foe, the whole fraternity are more than interested in correcting and condemning. The land-marks—what are they? Let every Masonic intelligence answer as it is bound to answer, truthfully before the altar. No faltering or equivocation. The star which led the wise men to Bethlehem, was to them, not less important, than the land-marks to Masons.

"The Grand Lodge of Pennsylvania exerts her powers, and is ready and willing at all times to go out to the remotest verge,

in defence of these lines and precepts of Masonic truth. More than this—to mitigate evils—to restore harmony—to soothe irritation—to aid or assist—to promote charity—to bind up the broken—to support the weak and strengthen those who are ready to perish—to honor the worthy—the Grand Lodge of Pennsylvania regards as duties, she is ever prompt and desirous to perform. She wishes however to do this not vauntingly, but with the single purpose of benefitting the institution of Masonry, if so be, it is in her power thereby to accomplish such result. This is what the Grand Lodge of Pennsylvania believes to be keeping step with the steadfast, attachment to Masonic rights, principles and duties. She seeks to be protected from the influence of those allurements which would lead her into any new or contraveled road to Masonic usefulness. Surely this character is not objectionable. It ought not to be so. Is it not Masonic? Is it not fraternal? Can she not maintain it inviolate, without being obnoxious to flippant criticism? It is in derogation of no known Masonic principle. It has done no evil by example. It has produced no results prejudicial to Masonic interests anywhere. It has fostered no spirit of discord. It has not awakened the spirit of uncharitableness. It has cultivated no bitter spirit of detraction. It has not loosened the bonds of fellowship. Then in what has she offended? We are willing to believe, that the Grand Lodge of Pennsylvania, commands the love, respect and regard, of her sister Grand Lodges. That her character and conduct are cordially cherished and approved by the fraternity, where both have been investigated and understood. That her individualities, if they must be designated by any term, are but facial features which contrast eliminates. We would fain believe this,—we do believe it,—but at the same time are constrained to confess, that if less was written and more practised of Masonic principles, the desire to give, to what is called Masonic literature, harmony in its periods and eloquence in its phrases, could not be so likely to introduce an unexpected strain, in the symphony of their echoes.

“We have thus, so far as the occasion demands, noticed in sincerity and frankness, and a full abiding in fraternal love, fellowship and friendship, those portions of the proceedings of our sister Grand Lodges, which we think thus required it. If we have expressed any words fitly spoken, we wish for them only the fruit which grows from seed sown in ground prepared for their reception.”

The Committee carp a little at the proceedings had at Toronto in July last. We can inform them with pleasure, that the Grand Lodges of England, Ireland, and Scotland, HAVE acknowledged the Grand Lodge of Canada.

Fifty-two pages of the "Abstract" are taken up with the correspondence, &c., between Pennsylvania and New York, in reference to certain Masonic differences, now happily accommodated. Observing the very limited interest which this Grand Lodge appears to take in the general concerns of Masonry, we think that it might well adopt the motto—

"Meâ virtute, me involvo."

On this registry there appear to be 161 working Lodges.

M. W. Br. Henry M. Phillips, is Grand Master, and R. W. Br. William H. Adams, is Grand Secretary.

RHODE ISLAND,

Like Pennsylvania and some other Grand Lodges, holds Quarterly Communications. The report now before your Committee contains the proceedings of this Grand Lodge up to June 24th, 1858. The Grand Master thus concludes a sensible address:—

"Brethren, I congratulate you on the prosperous condition of the fraternity within our jurisdiction; and, at the same time, allow me to give a word of caution, in the time of this prosperity, which if rightly heeded, may help to keep back the day of adversity. Masonry to-day has become very popular, not only in these United States, but in every country where civil and religious liberty is known and tolerated; men of all ranks are crowding to our portals, seeking admission to our sacred rites, and without great caution, there is danger of the unworthy being admitted. Members are here present who saw something like this forty years ago; and these same members have since passed through trials, persecutions and adversities, for the sake of Masonry, such as I pray God may never befall those who come after us. And this, brethren, was all caused by the unworthy being admitted within our sanctuary, and permitted to participate in sacred things. Too much caution cannot be exercised in the admission of members. Let every applicant's character be thoroughly canvassed, and admit no one who is not well recommended for intelligence and moral worth. Numbers alone never yet gave strength. Real, sterling, moral worth, will alone elevate Masonry, and give it that high stand among men to which it is entitled. Never permit any one to enter our sacred precincts merely because you know nothing against him. Unless applicants have traits of character well known to qualify them for a participation in our privileges, it will add to our strength and happiness to let them remain where they are. A good rule to follow would be, to admit no one into the Lodge

that we would not be pleased to receive into our families. When we are united in friendship and brotherly love, we need fear no evil; but if we allow envy, hatred, or malice, to find a place among us, we may then justly fear discord and strife.

“Another source of evil to be apprehended is the retaining among us, members of grossly immoral character, who, if they were without the pale of masonry, could not by any possibility gain admission. Such members bring reproach upon us, and are the means of keeping out of the institution, men who would honor their profession. Such corrupt branches should be at once lopt off, that the parent stem and healthy branches may not suffer thro’ their unworthiness. I would also congratulate you, brethren, on the satisfactory state of the finances, compared with times past, and would recommend a strict economy in the expenses of the Grand Lodge. All funds beyond the actual expenses should be invested in some paying stocks, in order that we may be able, when the time arrives, to secure a permanent home in the Masonic Temple.”

The Committee on foreign correspondence thus speak of the necessity of adhering to the ancient land-marks.

“If Masons would only be willing to take masonry as it has come down to them from their fathers; if they would adhere to the old land-marks; if they would only be satisfied with masonry, simple masonry, how much better they would be. Had the generations which have preceded us, with the limited number of Lodges then existing, been afflicted with the same mania for alterations and improvements in our glorious science, that there seems to be in some of the Grand Lodges of the present day, so many changes would have been made, so many new features introduced, that Ancient Masonry would have been but a name without meaning. But, thanks be to him who ruleth and guideth all things, our fathers kept the stream pure; they defiled it not; and we have hope to believe that the same over-ruling power, acting through the conservative men of other Grand Lodges, will keep it so, and that it shall continue to flow, gladdening the hearts and cheering the lives of millions yet to come. We take the Bible as it was given to us as ‘the rule and guide of our faith’ as the great light of Masonry. So our fathers used it, so we accept it. Sufficient for us, they put their trust in God, and we do so likewise. This, and this only is Ancient Masonry, all other matters are innovations. What becomes of the hundreds of thousands of good and worthy Masons among the nations of the earth who never heard of the inspiration of the Scriptures? Shall they be refused admission to *our* Lodges? Shall we not recognize them as brothers? Are none to be considered Masons save such

as have declared the Scriptures to be divine? When that day comes, the death of Masonry comes with it. This one faith inspires us to believe can never be. Masonry has its Mission to perform. Its work of charity and brotherly love embraces all mankind; Jew and Gentile alike receive its blessed influences. Such has it been in the past. Such must it continue to be in the future. Its portals are wide enough and stand ever open to receive all who put their trust in God and travel those paths that millions have travelled before them, to that spiritual building, that house not made with hands, eternal in the heavens."

The evils of a too rapid increase of Lodges and a too frequent change of officers, is thus alluded to:—

"Another evil exists in the great increase of Lodges. The Grand Masters, by their readiness to grant dispensations for new Lodges, evince an apparent desire to multiply their number, rather than to secure an excellence of work by those already existing. Instead of requiring that proficiency on the part of the applicants, which would afford a sufficient guarantee of even an attempt to comply with the constitution and edicts of the Grand Lodge, in many cases the officers to whom the work of the new Lodge is entrusted, are wholly incompetent to perform the simplest duty; while the various reports from the Committees of Lodges 'under dispensation,' reveal the errors that have been made, and exhibit a state of things that speaks in tones of warning to all true friends of Ancient Masonry.

"One other trouble is found in the frequent change of officers of Lodges, particularly in that of Master. The cause of this, in many cases, may be traced directly to the Grand Lodge, which seems to think one year a long time of service for a Grand Master. Thus, before he who fills the most responsible position in the Lodge can have time to learn the simplest of his duties and responsibilities, he must give way to some ambitious aspirant for an honor that belongs only to the most worthy, and should only be conferred upon one fitted to occupy the station with honor to himself and the fraternity. This practice destroys the ambition of a Master to excel in his work; for, let him do ever so well, he must, at the close of the year, make way for a successor, and the trouble is seen in bad work, in troubles among the members, and in the numerous reports from the 'Committees on Grievances and Appeals,' with which some of the documents of the Grand Lodges are filled."

They have only sixteen working Lodges.

M. W. Br. James Hutchinson, is Grand Master, and Br. Wm. C. Barker, is Grand Secretary.

SOUTH CAROLINA

Sends us the proceedings had at her Annual Communication, held at Charleston, on November 16th, 1858. Your Committee extract from the Grand Master's address, an elaborate opinion as to the position of Lodges under dispensation :

"A Lodge under dispensation is not actually a Lodge. It is only a 'quasi' Lodge—the creature or proxy of the 'Grand Master'—can make no By-Laws—install no officer—not be represented in the Grand Lodge—and has no members legally recognizable as such, except the Master, and his Wardens named in the dispensation. To the Master and Wardens, as the representatives of the Grand Master, that officer in the discharge of his high prerogatives, has entrusted the case of Masonry, in that particular Masonic jurisdiction. From these data our principles, which have ever been considered as sound law in this State, the following conclusions applicable to the case, result :

"1. A Lodge under dispensation has no Treasurer or Secretary recognized by the law. Such officers may be temporarily appointed by the Master, and usually are, for his own convenience, but he is under no obligation to do so.

"2. The Master is the legal custodian of the fund of the Lodge, under dispensation, and the depository and keeper of the records. He alone is known as such to the Grand Master, and to him alone will the Grand Master look for a faithful account of the funds, and a correct record of the proceedings.

"A Lodge under dispensation has no right to call upon the Master, to give bonds, or to appoint a Treasurer."

Your Committee offer no opinion on the soundness of these views, because we think that they more properly come under the cognizance of the Committee on "Constitutions and Regulations." W. Br. Albert G. Mackay, M. D., as Grand Secretary, presented the report on Foreign Correspondence, and it is just such a document as might be expected from the pen of that eminent brother. His remarks on the necessity of ritualistic uniformity are exceedingly valuable. He says :

"We are all too much inclined to undervalue the phraseology of our ritual, and to believe that if the substance alone is retained the precise words are unnecessary. We forget that if we cease to cultivate verbal correctness, and limit ourselves to the general meaning and substance alone, we are rendering ourselves liable to this great danger—but when changes come, which they assuredly will—from the infirmities of memory, if the knowledge once

acquired be founded on exact phraseology, then those charges will be merely verbal; but if the knowledge be based only on a study of the general substance of the lectures and ritual, then those changes will be substantial; and by such changes repeatedly occurring, the very identity of Masonry will at length be irrecoverably lost."

His allusion to Canada is terse and felicitous, "*Laudari à laudato*" is always gratifying. On uniformity of work he further says:—

"There is but one way of securing a correct and systematic ritual. Let none but intelligent and educated men, wield the gavel of the Master, and sit in the chair of Solomon, and let an ignorant and uneducated Lecturer be no more tolerated than a fighting parson. Reading Masons, once taught in the ritual, are sure to preserve it in its integrity."

His excellent report is happily concluded in these words:

"I have thus, brethren, briefly, but I still trust with sufficient minuteness, presented to your view the most important transactions and opinions that have distinguished our sister jurisdictions during the past year. The task of reviewing the ample records from which this report is eliminated, is a laborious, but not an unpleasing one, and I have risen from the perusal, of the thoughts of our brethren in other States, refreshed and enlightened and invigorated by my transitory contact, with learned and able Masons; nor like the exhausted traveller, who has toiled his weary way through an arid desert, but rather like him who has pleasantly wandered amid fields of ripened grain, and gardens of blooming flowers, where the fatigue of motion has been lightened by sunny prospects and delightful odors. I dare not hope that you too, in the glimpse that I have given you of the flowers that I have plucked, will feel equal gratification, or admire the taste and judgment of my selection."

The registry of this Grand Lodge numbers 91 warranted Lodges and two under dispensation.

M. W. Br. Henry Buist, is Grand Master, and R. W. Br. Albert G. Mackey, M. D., is Grand Secretary.

Your Committee remark with pleasure, that so acute and learned a brother as Dr. Mackey uses the old word "warranted," in place of the more recently adopted word "chartered."

TENNESSEE.

The 46th Annual Communication of this Grand Lodge was held at the City of Nashville, on the 4th of October, 1858.

The Grand Master in his address thus alludes to the happy settlement of differences in Canada and New York.

“Your attention is also directed to another subject of general interest; the union of the Grand Bodies of New York and of the Canadas. These bodies, hitherto antagonistic, have formed the most friendly reconciliation, on terms highly honorable to both parties. In Canada and New York our order is now, as in every other place, ‘one and indivisible’; and it is with heartfelt pleasure that I am permitted to congratulate you on the happy termination of these unfortunate differences.”

Referring to the desire to open new Lodges he says :

“It is exceedingly difficult for the Grand Master, in every instance, to determine his course of action. In some cases the evidence for and against the application is so conflicting that he is unable fully to decide whether to grant or withhold a dispensation. The fear of giving offence to brethren should not induce Lodges to recommend, as required by law, the prayer of the petitioners, or other constitutional disabilities, forbid a dispensation. A thorough investigation should be made of all matters appertaining to the application, and the general welfare of the Craft duly considered, before such recommendation should be made. Ever since I have had the honor of occupying the chair of the Grand Master, I have invariably made suitable reasons a necessary condition for a dispensation. In my visitations I have found great deficiency here, and strongly urge upon this body the necessity of some action on this subject.”

The Grand Master’s remarks on candidates for initiation are too valuable to be omitted :

“I regret the necessity of calling your attention to the loose and unguarded manner in which candidates for admission into our Order are received into many of our Lodges. Too frequently men of an immoral character and of vicious habits are permitted entrance into our Order. Coming with these disabilities, they enter only to bring us into disgrace, and work only to our confusion. Brethren of ardent but mistaken zeal, and over-anxious for members, regard the quantity rather than the material out of which good Lodges are to be constituted. Instead of requiring, as was our ancient custom, that every applicant should be ‘worthy and well qualified,’ we are too much disposed to open our doors indifferently to all, trusting in the regenerating power of our institution to fashion into forms of excellence those who by nature, or otherwise, are utterly disqualified for membership. The policy is not wise to convert our Lodges into schools of reformation, where bad men are to be taught goodness, and the vicious and the

depraved are to be redeemed from their vices. We may rest assured that whatever good may result from such a policy, the evil will always greatly preponderate. Men of immoral character, and of settled vicious habits, can bring nothing but trouble into our ranks; and though deeply sympathizing with them, the interests of our beloved Order demand a firm and unqualified refusal of their applications for admission. To fulfil our voluntary vows, and to consummate the ends of Masonry, we must vigorously adhere to the first principles, and receive none but those whose lives are unpolluted by gross vices, and who are at present free from habits of dissipation. Fidelity to God, duty to each other, and obligations to the world, imperatively demand of us a faithful performance of all the requisitions of Masonry."

The Committee on Foreign Correspondence, alluding to the troublous times of 1833, relate the following curious incident:

"Among the apostates were four of the clergy. Lorenzo Dow, a preacher of world-wide fame, and quite eccentric, was an ardent Mason. Speaking of those apostate clergy, in an address before a Lodge in Pawtucket, he said:—'If these men die the death of common men, I shall be tempted to lessen my confidence in a Divine Providence.' Three weeks after, one hanged himself; and the other three committed a crime for which they were degraded from the ministry, and one excluded from the pale of decent society."

They "recommend the united Grand Lodge of Canada to a fraternal welcome." This Grand Lodge has 198 working Lodges on its registry.

M. W. Br. John Frizzell, is Grand Master, and R. W. Br. Charles A. Fuller, is Grand Secretary.

VERMONT.

This Grand Lodge held its Annual Communication on the 12th and 13th of January, 1859, at Burlington.

The address of the Grand Master, our esteemed friend and ally M. W. Br. Tucker, is worthy of the manliness, erudition and zeal which characterize all the official acts of that eminent Mason. The following paragraph is one among many examples of the sound discretion which he exercises:

"I received an application in October last, to grant a dispensation for a new Lodge at Brookfield. I thought the location was too near other Lodges, and therefore suspended any action upon it, until the Grand Lodge should meet. The subject will probably

be brought before you and will receive an investigation by the appropriate Committee. I have placed the petition in the hands of the Grand Secretary, for the use of the Committee to which the subject will be referred."

Referring to Masonic Festivals, he says :

"I have no doubt of the good effect of such celebrations, well conducted, and of the favorable influence they have upon the community—and so long as public Masonic speakers make these occasions what they always should be, opportunities for implanting Masonic instruction, and for the discussion of questions of Masonic history and principles, so long will they continue to be beneficial to the Craft; but if we degenerate again into placing upon the rostrum men who can only talk vapid ignorance, and inflated bombast, who are always for having a Lodge in the garden of Eden, and another floating over the billows of a sunken world in the Ark of Noah, just so long will the enlightened portion of mankind laugh at us for such nonsense, and we shall richly deserve it."

If a few shots of this calibre were fired off every now and then by the chief rulers of the Craft, the ventilators of all that is bunkum, bogus and humbug in Freemasonry would soon be compelled to give up their attempt in despair.

When reviewing the proceedings of the Grand Lodge of New York, your Committee adverted to the ungenerous terms in which that Grand Lodge alluded to the Grand Lodge of Canada. Your Committee find this referred to at some length and condemned in the address of the Grand Master of Vermont, from which your Committee content themselves with making the following brief extracts :

"Acknowledging, as I do sincerely, that Masonic courtesy is a Masonic virtue, I may be permitted to say that the Grand Lodge of New York has sometimes found occasions where she has chosen to forego the exercise of this virtue. She forgot it when she resisted the right of the Grand Lodge of Vermont to Masonic existence, and she forgets it when she talks of the Masonic 'bantling' of Canada, &c., &c."

No description of the union of last July that your Committee have seen, can at all compare with that of M. W. Br. Tucker, and we recommend every Canadian Mason to purchase a copy of the report and keep it as a Masonic "household word"; indeed we cannot quote from it, because we have no sooner copied a brilliant and logical passage on one subject, than we come to another of

equal richness and value. For instance he says:—"It is my purpose to say a few words to you as to the work and lectures," well, these "few words" are developed into an essay on ancient ritual of 9 pages, most valuable to every Mason. Then like the eagle of his own native hills, off he darts into the riches of the past and offers grateful homage to the Grand Architect of the universe, "for the favors already received," closing with this holy aspiration, "let the 'bright fraternal chain' which our Masonic forefathers bequeathed us, still shine in its starry brightness, and let not us, their sons ever permit it to be tarnished." We may well conclude that though the hills of Vermont be green, the Freemasons who are raised in that pastoral State, are anything but verdant.

The Committee on Foreign Correspondence presented a well digested and interesting report.

Adverting to the paramount necessity of well-skilled workmen as officers of a Lodge they say :

"On another subject we find this idea which ought to be printed in letters of fire, and hung up on every side of our Lodge rooms, to be a constant admonition to every brother. It is as follows:—The success and permanency of a Lodge depends, in a very great degree, upon the zeal and efficiency of its officers. There is such a complete abandonment of power and responsibility to these men in their election and installation, that practically they constitute the Lodge for the time being. Are they active? The vital blood of Masonry leaps healthfully through all veins. Are they sluggish? Coldness, carelessness and inattention creep over the members, and all the powers of Masonic life more feebly then. Are they well informed? Light animates every soul, and the Lodge becomes as 'a city set upon a hill which cannot be hid.' Are they ignorant? Stupidity bears the fruit of obstinacy, and the purposes sought for in the establishment of the Lodge all fall."

They quote a resolution of the Grand Lodge of Illinois which is as follows :

"*Resolved*—That the Grand Lodge will sustain the action of any subordinate Lodge under its jurisdiction, in punishing by reprimand, suspension, or expulsion, any member who shall be found guilty of the inordinate use of intoxicating drinks, great profanity, gambling, quarrelling with or abusing a brother Mason."

And thus they add :

"Ours is a moral, not a religious institution. Officers like those above enumerated, are immoralities that should not be winked at

in any Lodge, and no Lodge can expect to maintain a respectable standing among the good and true in community, that tolerates any such violations of moral rectitude among its members."

Referring to the Grand Lodge of Iowa they approve of "a regulation that, hereafter no dispensation shall be granted to form new Lodges within a less distance than ten miles of a Lodge already existing. Such a regulation your Committee deem eminently proper and judicious, and in our own jurisdiction only just and equitable to the Lodges already in existence."

Such a resolve your Committee consider to be very wise and proper. Very much to the point are the observations of the Committee on Foreign Correspondence of Vermont on ritualism :

"Uniformity of work is a subject which engages the attention, more or less, of all Grand Masters and Grand Lodges. It forms a fruitful theme for addresses, recommendations, and for Committee report. It is a thing to be desired, and looms up in the distance as 'a thing of beauty;' but centuries have passed away and yet the present generation of Masons is no nearer its accomplishment than the first. Like the Iliad of Homer, Masonry has come down to us, not in written terms, engrossed upon parchment, or printed in a book, but the secrets have been securely kept in the bosom of the faithful, and communicated only to those who were found worthy to receive them. Thus from lip to lip they have reached us in these latter days. And yet precise uniformity has never existed. The story of the Ephraimites has been repeated through all the ages of Masonry to the present; sometimes at the altar, and sometimes at the outer door, leading to the inner chamber, and so that it is repeated in one or the other place, or both, what avails it that exact uniformity in its locality does not exist. Uniformity of work! what a grand and sublime idea. The 4000 Lodges of our own land at work, each in their different localities, upon the same rule, precisely upon the same line, uttering precisely the same words, and imparting precisely the same instruction. What a tribute would it be to the perfection with which the founders of Masonry imparted its mysteries to the 'listening ear;' and to the 'faithful breast' that treasured up those secrets, and letter for letter, syllable for syllable, communicated them from brother to brother in all succeeding generations! What force and power in such exact uniformity; and yet how utterly impossible. It is a mighty phantom that will forever elude our grasp."

In commenting upon the proceedings of the Grand Lodge of Ohio, the Vermont Committee express their satisfaction at the

attempt made in that Grand Lodge to ignore the word "regalia" as applied to Masonic uniform and to restore the word "clothing." Your Committee are of opinion that both words are used with propriety in their respective positions. "They think that "clothing" applies to the badge, gauntlets and gloves, worn by Masons, while "regalia" designates the jewels which appertain to the several ranks of Masonic Office Bearers and Past Officers, not excluding the jewel of the Royal Arch Degree in a Craft or Grand Lodge. This at least your Committee believe to be the intention of the Grand Lodge of England whose Constitutions recognize the word "regalia" in this sense. Indeed that chapter of the Constitution of the Grand Lodge of England which designates the distinctive costume of a Mason is headed "of regalia." And then follow the words, "the following Masonic clothing and insignia shall be worn by the Craft." Thus it would seem that "regalia" is the generic term applied both to "clothing and insignia," which appear to be specific names for different portions of Masonic costume.

Once more we commend this report to the attentive perusal of our brethren.

This Grand Lodge has 47 warranted Lodges under her sway and two under dispensation.

M. W. Br. Philip C. Tucker, is Grand Master, and R. W. Br. John B. Hollenbeck, is Grand Secretary.

VIRGINIA.

The Annual Communication of this Grand Lodge was held at Richmond on Monday, 13th December, 1858. The report of the Committee on Foreign Correspondence very ably deals with the late difficulties of our neighbor of New York, and shews a great inconsistency on the part of the rulers of the Grand Lodge of the Empire State.

"We gather from the proceedings under review, that Masonry was never in a more flourishing condition than at the present moment, judging from the large increase of numbers in almost every jurisdiction;—and if numbers give strength, it certainly stands on a sure and firm foundation; but we unite in the fear

expressed by many of our enlightened brethren, elsewhere, that the strength of members is fallacious ; that it is an element of weakness and not of strength—for with numbers is too often found a corresponding growth of ignorance. Masonry has become fashionable, and it is therefore popular. The door of Masonry is opened wide, so that men of every degree and kind are seeking and gaining admittance, and glory in the name of Mason. Every distinguished badge of the order is blazoned forth ; every occasion sought to display to a gazing world the important fact that ‘ I am a Mason.’ Money, and not qualification, will obtain degrees ; and the higher he gets in Masonry, the greater desire for show. So in the interior of our halls, the same evidence of weakness meets the eye ; the same men will tread, where the old, intelligent and worthy Mason fears to follow. Position, office and duties are sought and assumed, without one jot or tittle of qualification necessary to discharge them usefully to the institution, or creditably to themselves. Year by year the scale of qualification is lowered, ceremonies are abridged, explanations deferred, moral teachings are lost sight of, and all that necessary training to a proper understanding of those principles on which Masonry is founded, and which she inculcates and requires of her members, is disregarded, not thought of, or not known. Numbers are now the order of the day ; instruction is set aside for rapid advancement from degree to degree ; and when the topmost round is attained the world as well as the brother is deceived—he is a high Mason in degrees, but a low one in every qualification necessary for a good and useful Mason. Hence Masonry suffers, and wrong is done to all.

“ In this condition of things, how destructive, how pernicious, how in opposition to the teachings of olden times, is the doctrine now promulgated to the Masonic world by Masons in high places, and from the instructors and the lights of Masonry : ‘ That a strict adherence to uniformity of language is unnecessary to a knowledge of the ritual of Masonry ; so that the idea is expressed it matters not in what language.’ ”

“ This heretical opinion is but an encouragement to indolence and ignorance, and will soon lead to a confusion of tongues, that will at no remote period destroy all knowledge of the Ancient Ritual of Masonry. Carry it out ; give the idea in chaste and appropriate language to a less cultivated intellect ; let him pass it to another, for a month (let alone for ages) ; then let it return to the first ; will he recognize it as his own ? The ‘ parrot ’ teaching, so much ridiculed by the promulgator of this new doctrine, has one merit,—its antiquity,—and is the mode that will produce uniformity and perfect identity of language, with ease and industry ; and we wonder that any Mason will condemn a plan that will produce this result, and suggest another, violative of every injunction to

transmit the work and ritual pure and perfect. Uniformity in work and language has been, and still is engaging the attention of many Grand Lodges ; and with all their care, legislation and laws on this subject, we still find discrepancies exist, that seriously affect and mar the beauty, and destroy the universality of Masonic language. The good old school of Masonry requires each and all to be *letter* perfect in the working portion of the degree, at least, and his knowledge, and the correctness of his language thoroughly tested in open Lodge by question and answer, and *the idea expressed in Masonic language*, and not his own, or the candidate cannot advance to the next degree. He is kept back for further instruction.

“ The moral character of our institution, its philosophy, its beautiful illustrations, its bearings upon the character of a Mason, and what it requires of him, &c. &c., afford ample field to test the capacity of the most cultivated mind, and the instructor may convey his ideas, and dilate on those topics in any language he may choose ; but the ritual must be imparted in but one language, and that is the ancient masonic language transmitted to us by our forefathers, and is known throughout the masonic world ; and in order to more effectually perpetuate it, shut the door of Masonry to all who have not the intellect to understand and appreciate our interesting ceremonies, nor the industry and application to study and improve ; and, above all, to those who do not come fully up to the standard of Masonry.

“ A most fallacious and unmasonic motive seems to influence the masonic world at this time, in the admission of candidates ; it is, that if the applicant is of loose habits and falls short of the standard of Masonry,—admit him ; for, *Masonry may make him a better man !* This is a violation of solemn duty. Masonry was made for no such purpose : it is intended only for the good man—one who discharges faithfully and dilligently every duty of life—one who has a heart to love, a heart to feel for, soothe, comfort, support and relieve the afflicted—a head and a mind to work ;—a man that has, and will maintain a good name, and sustain the character of our beloved institution—one that will level up and not level down, and who will bring credit, and not reproach, upon the name and character he bears. This is the man that Masonry needs, and can justly admit as one entitled to enjoy her privileges, and one she can use to disseminate and perpetuate her mission of love.”

Sixty Lodges own the sway of the Grand Lodge of Virginia.

M. W. Br. Powhatan B. Starke, is Grand Master, and R. W. Br. John Dove, is Grand Secretary.

WISCONSIN.

The Grand Lodge of Wisconsin held its Annual Communication at Milwaukee, on June 8th, 1858.

Your Committee do not find the report any matter of sufficient importance to notice here. Up to the 24th of May last, the Grand Lodge of Canada had been denied that fraternization which has been so handsomely accorded by nearly every other Grand Lodge with which she has had any correspondence.

“Fit leonis patirutià,
Quicquid corrigere est nefas.”

They number 106 Lodges. M. W. Br. Luther M. Tracy, is Grand Master, and R. W. Br. John W. Hunt, is Grand Secretary.

Your Committee have thus endeavoured to present to your Grand Lodge a compilation of what they have considered the most valuable and attractive of the materials laid before them, in the reports of 30 of the 36 Grand Lodges of the United States of America. From the Grand Lodges of Arkansas, Connecticut, Delaware, Mississippi, Missouri and Texas, no report have been received. Some blame may attach to the Post Office regulations in regard to the non-receipt of the proceedings of these Grand Lodges. Enough matter has, however, been received and reviewed to show that there are many bright and zealous brethren amongst our republican neighbors. The task of elimination has been an arduous one, for we felt that when so much that was valuable lay before us, the difficulty lay in rejecting from, rather than incorporating into this report the views of so many illustrious Grand Bodies and individual Masons. If we seem to have forgotten that “brevity is the soul of wit,” the “embarras de richesses” must plead our excuse. It also seemed to us that as this is the first report offered since our happy union on the views and doings of our nearest “colaborateurs,” it were incumbent on us to produce something which would at once interest and instruct our own brethren of Canada, and at the same time evince a disposition on our part to use our utmost exertions to render our Grand Lodge

an intelligent and discriminating sister of those who have greeted us so cordially and taken so deep an interest in our position. Your Committee cannot, however, close their labors without alluding briefly to three subjects which are more or less adverted to by those Grand Lodges whose proceedings they have reviewed.

And first, as regards what is called the "Ohio test." It would appear that in the Grand Lodge of Ohio an attempt is being made to require a belief in the entire Bible as necessary to the initiation of a candidate into our mysteries. Your Committee believe such an attempt to be fraught with great and manifest danger. If belief in the whole canon of Scripture be a pre-requisite, what becomes of our universality? The pious Israelite—the devoted Mussulman, the consistent disciple of Confucius—the Persian—the Japanese—the self-immolating Indian of the east can never be a Mason. But apart from this, what is to be said of our first Grand Master, the Royal Solomon? Surely "the volume of the Sacred Law" was his only religious light, apart from that Divine inspiration with which we know that he was illuminated. We believe it to be an "ancient land-mark, that to be a Mason, no more is required of the moral and just man than that he acts up to the best light which he possesses. It is true that the Bible is always open in the masonic temple; the whole word of God is in our Lodges—but then, we are chiefly Christians; and if a Jew were to petition for initiation and be received, his obligation would have reference to the Old Testament only. So if a Mahometan required admission into one of our Lodges and it were deemed proper to put to him the "test," it could only be done on a volume of the Koran.

Your Committee believe, that in a majority of Lodges, two questions only are proposed to the accepted candidate previous to his initiation; and these are:

1. "Do you believe in the volume of the Sacred Law, as the revelation from God to Man?" And
2. "Do you believe in a future state of rewards and punishments?"

These questions have been asked from time immemorial, and we believe they are the only ones which should be asked. The first of the Ancient "Charges of a Freemason, extracted from the ancient records of Lodges beyond the sea, and those of England,

Ireland and Scotland, for the use of Lodges," republished by order of the Grand Lodge of England in 1815, "and now always printed and published with her Book of Constitutions," is as follows:—

"*Concerning God and Religion.*—A Mason is obliged by his tenure to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious architect of heaven and earth, and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love."

Your Committee are of opinion, that whoever desires to impugn this "ancient land-mark," is striking a fatal blow to the universality of the Order. They therefore hope that the Masons of Ohio will discountenance all such unworthy attempts to innovate on those time-honored principles which have hitherto distinguished the Craft.

The second question which your Committee deem it proper to touch upon is that of non-affiliated Masons. The Brethren have seen from the passages herein presented to their notice what abundance of discussion this question is creating in the United States. The evil of Masons refusing to contribute to the maintenance of the Order, is also a prominent one in Canada. Numbers of Brethren belong to no Lodge. Very many leave their mother Lodge, in attaining to the degree of a Master Mason. While your Committee would scrupulously forbear from denying to the venerable brother who has for years done good and square work, the pleasure and even the benefits of the Order, they would still desire to suggest, that the Constitution which provides that a brother shall "only visit a Lodge *once* during his secession from the Craft," be more rigidly enforced. It might be possible to enact that no brother, except in case of poverty or bodily infirmity, should be permitted to leave his mother Lodge, except for the purpose of joining another Lodge, and that if he again withdraw, he should be bound in honor to pay dues to his mother Lodge. We know of two flagrant instances which well illustrate the impropriety of the indiscriminate permission now granted to brethren of withdrawing from the Craft. The first is the case of a brother well to do in the world, who advised a young Master Mason to withdraw from his Lodge at once, in order that he might

not have to pay dues, assuring him that he would be equally able with affiliated brethren to join in all Masonic processions and banquets, and this at a much smaller expense. This evil adviser added that he himself had so acted, and that he was assured it was the right course to pursue. Such a case needs no comment. The other instance is that of a retired officer, possessing an independent income who has not been a member of a Lodge for nearly 40 years, and yet, to the knowledge of your Committee this brother has attended Lodges and processions and partaken of Masonic festivities for the last 13 years in Canada—and, what materially aggravates his case, never having been a worker but only a drone in Masonry, he has recently been elected an honorary member of a Lodge in this jurisdiction, which he regularly attends, and on which he confers the honor of paying his half-yearly Grand Lodge dues. Your Committee would earnestly hope that some effectual hinderance will be applied to such abuses.

The last matter which your Committee desire to notice is the "Universal Masonic Congress" at Paris. They conceive that good to the Craft may eventuate from this move, and they do not apprehend any evil consequences. They would therefore, suggest that the M. W. the Grand Master be requested to appoint some member of a Canadian Lodge likely to visit Paris, to represent this Grand Lodge in the domicile of the Gallic Grand Orient.

And now, once more apologising for its protracted length, your Committee would, in conclusion, humbly offer and submit this their report on Foreign Correspondence to your Grand Lodge, devoutly hoping that their labors have not been in vain.

F. J. LUNDY,
Chairman.

The Grand Lodge was called from labor to refreshment, to meet at 6 o'clock, P. M.

The Grand Lodge resumed its sittings at 6.45 o'clock, P.M.

The M. W. Grand Master on the Throne.

Officers and Representatives.

R. W. Br. Harman, from the Special Committee appointed to consider the matters referred to in the M. W. Grand Master's Address and his Correspondence,

R E P O R T E D :

The Committee feel that it is no mere figure of speech to say that the gratitude of the future Craft is in the highest degree due to the M. W. the Grand Master, Br. Wilson, as well for his unceasing care and interest in the prosperity of Masonry in Canada, as for the elegant and able address with which he has been pleased to open the present Session of the Grand Lodge, and for his interesting detail of the course of Masonry in Canada, during the past year.

Your Committee rejoice to find that the happy union of the Craft has found a place in the M. W. the Grand Master's Address, as his warm congratulation upon this important event, and upon the many gratifying incidents which have already resulted therefrom, places permanently on record his high testimony to a result which is the prize and joy of every Mason.

Your Committee feel with reference to the Grand Lodges of England and Scotland, that the announcement of their recognition of the Grand Lodge of Canada, is received with hearty satisfaction, and that a respectful acknowledgment be expressed to the M. W. the Grand Master, for his continued interest in the cause, as evinced by his correspondence with the Right Hon. the Earl of Zetland.

Of the continued interest evinced in the prosperity of this Grand Lodge by the United States Grand Lodges, as evidenced by the clauses relating to the Grand Bodies of New York, Ohio, and Maine, your Committee must allude with sincere gratification. With regard to the proposed General Grand Lodge of the Union, your Committee, while feeling with the Grand Master that such a step may be one of much local importance in the United States,

deem it hardly one in which this Grand Lodge has any immediate interest, or could take any part.

Your Committee feel that in no matter have the Craft reason to congratulate themselves more truly on the successful formation of a Grand Lodge in Canada, than in that of the steady masonic jurisprudence which has so largely occupied the attention of the Grand Master, and is so pointedly alluded to in his Address. The decisions of the numerous cases which must of necessity be brought forward for adjudication in this extensive Province, will daily tend to the formation of a code of Masonic Law which, based on antiquity and precedent, will afford much facility in dealing with Masonic complaint. To this end your Committee venture respectfully to recommend, that the District Deputy Grand Masters be requested to forward to the Grand Secretary, from time to time, a short synopsis of any case of interest upon which they are required to adjudicate, by the preservation of and eventual publication of which, (if it seem expedient by Grand Lodge) much assistance will be afforded.

The important question of exclusion and expulsion arising out of this subject, being left specially for the decision of Grand Lodge, under the guidance of the able remarks of the Grand Master, as they will form subject of debate, need not be further noted in this Report, than to press their careful consideration on the brethren.

On the subject of unaffiliated Masons, your Committee cordially agree with the M. W. Grand Master, that it is the duty of every Mason to be affiliated, where possible, with some working Lodge ; and they recommend to the attention, particularly of their younger brethren, the able exposition of the M. W. Grand Master on this important subject.

The advice of the M. W. the Grand Master, on the subject of declining to grant dispensations to new Lodges, unless the proposed Master is competent to work the Lodge over which his brethren seek to place him, cannot be too carefully followed. Your Committee are convinced that many a Lodge opened under high expectation has languished from the want of some such regulation ; and the brethren commencing with ardor, and having met with disappointment, have in too many instances lost heart, to the

failure of the Lodge and the injury of our Order ; nor are the remarks of the Grand Master on the subject of the constant reading in open Lodges of the "Ancient Charges" less worthy of attention—charges which, in the terse language of our ancestors, conveyed the essence of Masonry in a condensed form, which is calculated to impress that essence on the Mason's heart, and lead him, as he listens hereafter to more elaborate addresses, to exclaim in words inspired, "the old is better."

With regard to Committees of Grand Lodge, your Committee urge the recommendation of the M. W. the Grand Master, with respect to the reports of such Committees being sent to the Grand Secretary some time before the meeting of the Grand Lodge, be adopted and made a standing regulation of Grand Lodge. The inconvenience attending the endeavor to get through this important work during the Session of Grand Lodge, cannot be too earnestly pressed ; the evils resulting from such course being two fold. In the first place, the reports must necessarily be deprived of much of that care and consideration which their preparation in quiet and leisure moments would ensure, while a second evil arises in the fact that brethren whose counsels may be of service in debate are frequently lost from their being engaged in the Committee room while the most important discussions may be proceeding. With regard to the report of the Committee on Foreign Correspondence, while agreeing with the M. W. the Grand Master on the labor it involves ; they hardly feel that his recommendation of remuneration would be grateful to the Committee, or worthy of the Craft.

Your Committee feel that in no matter will the present Session of Grand Lodge be more gratefully and lastingly remembered by the Craft than in the unanimous adoption (as they sincerely hope) of the Report on work—this all important matter being settled, the harmonious working of the Craft throughout the Province must necessarily ensue.

Before closing their Report, your Committee would once more allude to the eminent services of the M. W. the Grand Master—services so eminent, so important, that they venture to express the belief that their suggestion is only necessary (if indeed it be so)

to ensure some lasting and permanent mode being adopted for giving expression to the feelings of the brethren on this subject.

In conclusion, your Committee have purposely left to the last the clause of the M.W. Grand Master's Address, relating to the election of his successor in office ; and, as the M.W. Grand Master has alluded to it, they feel assured that Grand Lodge will pronounce that a grave error of judgment has been committed in the *attempt* to influence, by private circular, that free choice which Masonry, of all institutions in the world, requires ; for it may not be too much to say, that the exhibition to the world of a society which professes to be based on a system of the most affectionate fraternal feeling among its members, joining in a canvassed contest for election to office, would do more to injure its character and usefulness than almost any misfortune that could assail it.

May your Committee be permitted to close their Report, with an expression of fervent hope that the Great Architect of the Universe may vouchsafe to the present Session of Grand Lodge in all its sacred labors, order, harmony and peace.

S. B. HARMAN,

Chairman.

KINGSTON, 14th July, 1859.

On motion of V.W. Br. E. J. Barker, seconded by W.Br. T. D. Warren,—

The Report was received and adopted.

The Chairman of the Committee appointed at the last Annual Communication to consider the re-division of the various existing Masonic districts, submitted to Grand Lodge a report of their labors, which divided the province into fourteen districts ; the Committee were not unanimous, several members advocating a different apportionment, believing that the number of districts therein proposed to be more than are required at the present moment.

On motion of R. W. Br. W. C. Stephens, seconded by R.W. Br. F. Richardson, and adopted,—

That the Report be referred back to the Committee, with a view to consider whether the districts could not be so

arranged that all the necessities and requirements of each district should be attained without increasing so seriously, as is proposed in the report now submitted, the number of D. D. G. M.'s, and to report thereon to Grand Lodge to-morrow.

The M. W. Grand Master, in compliance with a request from the Committee on "work," as mentioned in their report at the especial communication in January last, informed Grand Lodge that the first business in order for Thursday morning would be the exemplification of the "work" to be adopted by this Grand Lodge.

The M. W. Grand Master also announced that the election of Grand Officers for the next ensuing year, would take place immediately after the exemplification of the "work," or as near high twelve as possible.

The standing Committee on constitutions and regulations presented the following amendments to the constitution.

To the Most Worshipful the Grand Master and Grand Lodge :

The Committee on constitutions and regulations have the honor of submitting the following

REPORT.

The first and most important part of the duty of your Committee consists in considering the various suggested alterations of the book of constitutions, and recommending to the adoption of Grand Lodge such of them as your Committee deem to be expedient.

From the numerous amendments that have been proposed by various brethren, and submitted to your Committee, they beg to recommend the following alterations to be adopted to the book of constitutions.

In the article on "Grand Lodge," Sec. 6, "should neither of the representative officers or Past Masters of a Lodge" &c., omit "or Past Masters."

Sec. 9. "No brother shall be eligible to any elective office in the Grand Lodge," add, "except the Grand Chaplain."

Sec. 18. "The Grand Master, or, in his absence, the Deputy Grand Master, or, in his absence, a District Deputy Grand Master," &c. ; omit " a District Deputy Grand Master."

In Art. " On Grand Master :"

Sec. 2. "Should the Grand Master die during his Grand Mastership, or be rendered incapable of discharging the duties of his office, (by sickness, absence, or otherwise) the Deputy Grand Master, or, in his absence, the District Deputy Grand Master of the District," &c. ; omit " the District Deputy Grand Master of the District."

In Art. on " District Deputy Grand Masters :"

Sec. 1. Add at end : " but they cannot grant dispensations for new Lodges."

In Art. " Of Grand Secretary :"

Sec. 2. " The Grand Secretary is to sign," &c. ; " to conduct the correspondence of the Grand Lodge," &c. ; here add : " to receive, regularly credit and record, all monies of the Grand Lodge, and pay over the same without delay to the Grand Treasurer, and annually report the amount received, and the source whence received "; and generally, &c.

In Art. " On Private Lodges :"

Sec. 11. Omit, " Nor shall a Lodge be permitted to give more than one degree to a brother on the same day," and after " from his receiving a previous degree," add, " except by dispensation," nor " in any case " until he has passed, &c.

Sec. 12. Add : " This is not to extend to the making of serving brethren who may be initiated, provided that no fee or reward in such case be taken, and that a dispensation from the Grand Master, the Deputy Grand Master, or the District Deputy Grand Master of his District, be first obtained."

Sec. 21. Omit the provisions being provided for in a special article " On Honorary Members."

Sec. 24. For this, as printed, read : " A member excluded for non-payment of dues, shall be immediately restored by the Lodge without a fresh ballot, on payment being made of all arrears owing at the time of his suspension, and of the regular Lodge dues for the period he was so suspended, notice thereof being given to the

Grand Secretary and District Deputy Grand Master of the District."

Sec. 25. After "recognised and acknowledged by," omit "and under the control of."

Sec. 27. Alter to read: "The majority of the members of a Lodge, when congregated, have the privilege of giving instructions to their Master and Wardens, or other representative, before the meeting of Grand Lodge," &c.

Sec. 36. For "direction," read "discretion."

After the Art. "Of Members and their Duty," insert

"OF HONORARY MEMBERS."

"A brother who may have rendered any service to the Craft in general, or to any particular Lodge, may, by a vote of the Lodge, be elected an honorary member of a Lodge. The Lodge must include honorary members in its returns to Grand Lodge, and is liable to pay to the Grand Lodge similar dues for such honorary members as are payable for ordinary members.

"Honorary membership does not confer the right of voting in the Lodge."

Art. "Of Proposing Members:—"

Sec. 2. For "district," read "immediate vicinity." Also, between first and second paragraph of that article, insert—

"No Lodge should initiate a candidate whose residence is within the jurisdiction of another Lodge, without the consent of that Lodge in writing, except in a town or city where there are more than one Lodge, and in which case each Lodge has concurrent jurisdiction."

In Art. "Of Regalia," p. 48, 3rd clause, read "All Past Grand Officers, except Past Grand Masters, to wear," &c.

On motion, the Report on Constitution and Regulations was received and adopted.

The Standing Committee on Warrants, submitted the following

REPORT:

The Committee on Warrants, to whom was referred the consideration of the dispensations granted by the M. W. Grand Master during the past year, beg to recommend,—

That a Warrant be granted to the Worshipful Master and brethren to whom a dispensation has already been issued, enabling them to open a Lodge called "Union" Lodge, at Sydenham, and that they have permission to change the name of the said Lodge to "Albion" Lodge, also, that a warrant do issue for

Central Lodge	-----	Prescott.
Morpeth	" -----	Morpeth.
Maitland	" -----	Goderich.
Wilson	" -----	Waterford.
Hope	" -----	Port Hope.

And that in the last named "Hope" Lodge, the name of Br. Thomas Ridout, be inserted as the Worshipful Master, in place of the brother whose name now appears in the dispensation.

It is further recommended that the old "Jarvis" Warrant of St. John's Lodge, Stafford, County of Lincoln, recovered by the brethren of St. Mark's Lodge, Drummondville, be retained in the archives of this Grand Lodge, and that ten dollars, being the balance due by St. Mark's Lodge for their warrant, be remitted.

F. J. LUNDY,
Chairman.

On motion, the Report from the Committee on Warrants was unanimously adopted.

A memorial was presented by V. W. Br. W. H. Weller, from the St. John's Lodge, Cobourg, appealing against the decision of the D. D. G. M. of the Toronto District, in regard to the non-confirmation of their By-Laws.

The memorial was referred to the Committee on Constitution and Regulations.

The Grand Lodge was called from labor to refreshment, to meet at nine o'clock, A. M., to-morrow, Thursday morning.

GRAND LODGE OF CANADA,
Thursday, July 14th, A. L. 5859.

The Grand Lodge resumed its sittings at 9 o'clock, A.M.

The M. W. Grand Master on the Throne.

Officers and Representatives.

R. W. Br. S. B. Harman, from the Committee on "work," in accordance with the standing order, proceeded with the exemplification of the working of the three degree of Symbolic Masonry, as a standard for the adoption of the Grand Lodge.

It was moved by R. W. Br. Harman, seconded by R. W. Br. Tully, and adopted,—

That the work as exemplified by the Committee, being the English ritual with slight modifications, be now adopted, as the established work of the Grand Lodge of Canada, and that it be an instruction to the District Deputy Grand Masters to see the said work introduced into the Lodges under their respective charge, as speedily as circumstances will allow.

It was moved by Br. Himes, seconded by Br. W. Stevenson, and unanimously adopted,—

That the thanks of the Grand Lodge are due, and are hereby tendered to the Committee on "work," for the very satisfactory manner in which they have discharged the important duties committed to their care.

The following statement of monies received during the

past year, was submitted to Grand Lodge by the Grand Secretary :

GRAND SECRETARY'S ACCOUNT CURRENT.

HAMILTON, July 9th, 1859.

THOMAS B. HARRIS, *Grand Secretary, in Account Current with the Grand Lodge of Canada, from the 14th July, A. L. 5858, to the 9th July, A. L. 5859.*

No.	Dr.
Lodge 0. Amount from Antiquity, Montreal.....	\$ 6.00
" 2. " Niagara, Niagara.....	55.00
" 3. " Barton, Hamilton	72.00
" 4. " Union, Grimsby.....	27.00
" 5. " Norfolk, Simcoe.....	62.25
" 6. " Sussex, Broekville.....	18.00
" 7. " Prevost, Dunham.....	76.25
" 8. " Golden Rule, Stanstead.....	69.75
" 9. " St. George's St. Catharines.....	42.75
" 10. " Prince Edward, Picton	24.38
" 11. " Nelson, Henryville.....	14.00
" 13. " St. George's, Montreal	2.00
" 14. " St. John's, London.....	61.62
" 16. " King Solomon, Toronto.....	14.00
" 19. " Thistle, Amherstburg	19.88
" 20. " St. John's, Hamilton.....	10.00
" 21. " St. Thomas, St. Thomas	45.00
" 22. " Brant, Brantford	28.00
" 23. " Great Western, Windsor	8.00
" 24. " Wellington, Dunnville.....	13.25
" 25. " Sheffield, Waterloo.....	18.38
" 26. " Vaughan, Maple	19.00
" 27. " Harmony, Binbrook	12.00
" 28. " Wellington Stratford.....	43.00
" 31. " St. Andrew's, Caledonia.....	46.00
" 32. " Kilwinning, London	39.87
" 33. " Rehoboam, Toronto	25.25
" 35. " St. Francis, Melbourne... ..	38.50
" 36. " St. John's, Ingersoll	25.90
" 37. " King, King.	19.50
" 38. " Victoria, Sherbrooke.....	49.35
" 41. " King Hiram, Tilsonburg	70.00
" 42. " Albion, Newbury	25.00
" 43. " St. John's, Delaware.....	23.75
" 44. " St. John's, Paris	35.00
" 45. " Beaver, Strathroy	22.00
" 46. " Clinton, Clinton	26.62
" 47. " Rising Sun, Farmersville	24.20
" 48. " Wilson, Toronto.....	20.12
" 49. " St. James, St. Mary's.....	31.00
" 50. " Markham Union, Markham	35.00
" 51. " Cataraqui, Kingston	41.12
" 52. " Northern Light, Kincardine.....	28.00
" 53. " St. Mark, Port Stanley.....	57.00
" 54. " Sharon, Sharon	34.37

Carried forward. . . . \$1479.06

*Grand Secretary's Account Current--CONTINUED.**Dr.*

No.		Brought forward....	\$1479.06
Lodge 55.	"	Valley, Dundas	12.00
" 57.	"	Mount Brydges, Mount Brydges	60.00
" 58.	"	Maple Leaf, St. Catharines ...	32.37
" 59.	"	St. John's, Norwichville	36.75
" 61.	"	Burford, Burford.....	9.00
" 62.	"	St. Paul's, Lambeth	27.37
" 63.	"	Blenheim, Drumbo.....	51.00
" 1. P.R.	"	St. Andrew's, Toronto	107.63
" 3.	"	St. John's, Kingston	63.37
" 4.	"	Morra, Belleville	50.12
" 6.	"	Union, Napance	5.00
" 7.	"	Western Light, Bolton	9.00
" 14.	"	Richmond, Richmond Hill	12.49
" 17.	"	St. Francis, Smith Falls	29.50
" 18.	"	Ionic, Toronto	99.00
" 19.	"	United, Brighton.....	4.50
" 20.	"	Ontario, Port Hope.....	48.88
" 21.	"	True Briton's, Perth.....	38.52
" 28.	"	Jerusalem, Bowmanville.....	3.00
" 29.	"	Amity, Dunnville	13.62
" 32.	"	Trent, Toronto	8.00
" 33.	"	Mount Zion, Brooklin	19.25
" 34.	"	St. George's, Kingston	26.00
" 35.	"	Composite, Whitby	38.13
" 37.	"	St. George, London.....	55.50
" 38.	"	King Solomon	56.00
" 42.	"	Madoc, Madoc.....	8.50
" 44.	"	Consecon, Consecon.....	41.00
" 45.	"	Corinthian, Stanley Mills	33.32
" 46.	"	Mirickville, Mirickville	45.00
" 47.	"	Victoria, Sarnia.....	31.75
" 49.	"	Doric, Ottawa	35.00
" 50.	"	Corinthian, Ottawa	66 50
" 52.	"	Simcoe, Simcoe	15.50
" 53.	"	Durham, Newcastle.....	32.50
" 54.	"	Stirling, Stirling.....	19.12
" 55.	"	St. John's, Toronto.....	102.50
" 56.	"	Oxford, Woodstock	2.00
" 60.	"	Colborne, Colborne	3.00
" 61.	"	Ridout, Otterville.....	27.76
" 62.	"	True Blue, Albion.....	5.50
" 63.	"	King Hiram, Lindsay	12.75
" 65.	"	Manito, Collingwood.....	21.75
U. D.	"	Cassia, Sylvan.....	20.00
"	"	Stanbridge, Stanbridge	44.66
"	"	Union, Loughboro'	20.00
"	"	Central, Prescott	20.00
"	"	Morpeth, Morpeth	28.00
"	"	Maitland, Goderich.....	20.00
"	"	Wilson, Waterford.....	20.00
"	"	Hope, Port Hope.....	20.00
"	"	Independent, Quebec.....	20.00
		Benevolent Fund..	2.25
			<u>3113.42</u>

ABSTRACT.		Cr.
Dr.		
1858.	\$ cis.	\$ cis.
To balance in hand.....	314 85	135 00
To amount received from Lodges up to 9th July, 1859, ..	3113 42	67 00
		100 00
		680 00
		1 25
		290 00
		1 00
		400 00
		3 00
		400 00
		141 70
		2 50
		1 63
		1 00
		2 50
		2 53
		0 93
		4 00
		5 62
		1188 61
		\$ 3428 27
Balance in hand of Grand Secretary, 9th July, 1859, the day to which the books were made up		\$1188 60

The Grand Lodge of Canada in Account with William Bellhouse, Grand Treasurer.				Cr.		
Dr.		No. Vouch.	\$ cts.			
1858.						
July 29.	To cash paid Rossin House	1.	42 00	1858. By balance from last account	\$ cts.	
30.	To " D. Melnes & Co.	2.	343 98	Aug. 6.	By Cash	821 46
To	" Gillespy & Robertson	3.	273 83	Oct. 23.	By "	135 00
Aug. 2.	To " J. Kneeshaw	4.	8 73	Nov. 22.	By "	67 00
12.	To " W. J. Russell	5.	112 00	1859.		100 00
30.	To " G. Matthews	6.	338 00	Jan. 10.	By "	680 00
Oct. 26.	To " Interest, Gillespy & Robertson	7.	2 68	Feb. 26.	By "	290 00
Nov. 22.	To " Dr. Lundy	8.	30 00	April 1.	By "	400 00
1859.						
Jan. 7.	To " J. B. Matthews	9.	4 50			
To	" J. Kneeshaw	10.	4 29			
10.	To " Grand Secretary	11.	400 00			
To	" Vamornan & Co.	12.	52 63			
28.	To " H. B. Bull	13.	2 00			
Feb. 24.	To " J. Cornick	14.	40 00			
28.	To " W. Bellhouse & Co.	15.	5 04			
Mar. 24.	To " Field & Davidson	16.	10 00			
To	" H. Rowsell	17.	2 50			
To	" J. McKay	18.	14 25			
30.	To " W. Bellhouse & Co.	19.	2 60			
April 18.	To " Thomas Baine	20.	4 25			
To	" Copp & Brother	21.	13 50			
July 8.	To balance, forward		786 68			
			\$2493 46			\$2493 46
We, the undersigned, have audited the within Account, and find it correct.				July 8.	By balance, forward	\$786 68
HAMILTON, 11th July, 1859.					WM. BELLHOUSE, G. T.	
					JOHN F. McCUAIG, } Auditors.	
					WM. G. CRAWFORD, }	

The foregoing statements were received, and referred to the Committee on Finance.

The Chairman from the Committee on Warrants, submitted their second report as follows :

REPORT.

In reference to the case of Wellington Lodge, Stratford, your Committee report the warrant returned to the Grand Secretary, that that Lodge be considered as defunct.

“Jacques Cartier” Lodge, Montreal, has long ceased to work ; your Committee therefore recommend that the D.D Grand Master be requested to demand the warrant and jewels, and other property of that Lodge, in the name of the Grand Lodge, and that its name and number in the Grand Lodge be cancelled.

On the petition of several persons of African descent, claiming to be Masons, residing at St. Catharines, your Committee recommend that the consideration of said petition be deferred.

On the petition of Br. George Brant and others, desirous of opening a Lodge at Smithville, in the County of Lincoln, your Committee recommend that a Warrant of Constitution be issued, so soon as the District Deputy Grand Master is satisfied as to the proficiency of the principal officers.

In reference to the case of St. John's Lodge, No. 209, I. R., it appears that four of the brethren of St. John's Lodge, about two years ago, were desirous of retaining the warrant, in order that it might not fall into such hands as would be objectionable to the majority. These four brethren, with three others, have opened a Lodge under this Irish Warrant, and installed the officers; a majority of the seven have resolved to do no work under this warrant, save opening and closing, but it is in the possession of one of the minority.

Your Committee are surprised to hear that a communication from the Grand Lodge of Ireland has been received, confirming their decision.

Satisfied that the Grand Lodge of Ireland will deem it proper, on a full representation of the facts, to take such action as will be satisfactory to this Grand Lodge, your Committee beg to recommend that R.W. Br. Kivas Tully be requested to examine into the merits of the case, and lay the same before the Grand Lodge of Ireland, through the representative of this Grand Lodge, R.W. Br. Michael Furnell.

Having given full attention to the case of Stanbridge Lodge, against the issuing of a warrant for which a protest has been entered by the members of Prevost Lodge—testimony having been given by several brethren both of Stanbridge and other Lodges—your Committee report that they find several irregularities in the proceedings of the brethren of Stanbridge Lodge; that their minute book is not properly kept; and that there appears to be a want of harmony in the Lodge, as well as a difference with certain members of its near neighbor, Prevost Lodge: your Committee therefore recommend that no warrant be at present granted to Stanbridge Lodge, but that said Lodge be placed under the surveillance of some well skilled Master, at the discretion of the M.W. the Grand Master.

F. J. LUNDY, *Chairman.*

On motion of R.W. Br. F. J. Lundy, seconded by W. Br. George Masson,—

The second report from the Committee on Warrants was received and adopted.

The hour having arrived, set apart for the election of Grand Officers for the ensuing masonic term,—

The M. W. Grand Master appointed the undermentioned

brethren as scrutineers, viz:—R. W. Br. Kivas Tully, Richard Bull, and V. W. Br. W. H. Weller.

It was moved by W. Br. Thomas Drummond, seconded by W. Br. J. G. Fortier,—

That permission be granted to the members of Grand Lodge to nominate suitable brethren for the various offices to be filled.

It was moved in amendment,—

That as the Grand Lodge had already declared nominations for the highest office, that of Grand Master, to be irregular and unmasonic, it would be inconsistent to permit it for any other office.

The amendment was adopted.

The election was proceeded with and the following brethren were declared duly elected :

M. W. Br. William M. Wilson, re-elected Grand Master.

“ “ “ Thomas Douglas Harington, Deputy Grand Master.

R. “ “ Frederick W. Barron, Grand Senior Warder.

“ “ “ A. A. Stevenson, Grand Junior Warden.

“ “ “ Rev. Joseph Scott, Grand Chaplain.

“ “ “ Henry Groff, Grand Treasurer.

“ “ “ Samuel B. Harman, Grand Registrar.

“ “ “ Thomas Bird Harris, unanimously re-elected, Grand Secretary.

R. W. Br. F. W. Barron gave notice that he would move at the next Annual Communication,—

That Sec. 1 of the Constitution, referring to the election of Grand Master and the Deputy Grand Master, be so amended as to draw no distinctive line between one part of the Province and another.

The Finance Committee to whom was referred the

consideration of the statements and accounts of the Grand Secretary and Grand Treasurer, presented the following

R E P O R T :

The Committee on Finance beg leave to report, that having examined the accounts connected with the Grand Lodge, they find the balances to stand as nearly as possible thus :—

Balance in Grand Treasurer's hands, as per account audited	\$ 786 68
Balance in Grand Secretary's hands, and retained by him under the instructions of the M.W. Grand Master, up to 9th July....	1188 61
	\$1975 29
<i>Contra</i> :—Printing Account.....	\$320 00
M. M.'s Certificates.....	210 00
2 years' Rent.....	200 00
Maclear	100 00
Sundries.....	100 00
	930 00
	\$1045 29
Balance to Dr. of Ancient Grand Lodge	280 00
	\$1325 29
Debenture of County Middlesex, deposited to Cr. of Ancient Grand Lodge, in Bank of Upper Canada.....	1600 00
	\$2925 29

Your Committee recommend that the account of Grand Lodge should be made up to the 30th June, and forwarded without delay to the Chairman of Finance Committee, who should be named at the time the said Committee is appointed, in order that the account may receive a careful supervision, as from the short time at the disposal of your Committee, during the sitting of Grand Lodge, it is impossible to present as accurate and particular a report, respecting the finances of Grand Lodge, as they could desire.

The accounts connected with the late Ancient Grand Lodge, have not yet been finally adjusted; but the amount placed to the credit of that Grand Lodge will be found to approximate as nearly as possible to the sum—seventy pounds.

On examining the returns of the Grand Secretary, your

Committee find that the following Lodges are in arrear with their returns, viz :

St. John's.....	Cayuga.
Hoyle	LaColle.
Acacia.....	Hamilton.
Jacques Cartier.....	Montreal.
Iron Duke.....	Arthur.
Rose	Sandwich.
Wellington.....	Chatham.
Erie	Morpeth.
North Gower.....	North Gower.
Faithful Brethren.....	Manilla.
Simcoe	Bradford.
Tuscan	Newmarket.
Corinthian.....	Barrie.

Your Committee would call the attention of Grand Lodge to the amount expended in printing, and recommend that economy should be used in this particular; and that all documents laid before Grand Lodge, and necessary to be printed with its proceedings, should be curtailed as much as possible.

Before closing their report, your Committee would suggest that Art. 2, of the Regulations of the Constitution, respecting the Grand Treasurer, should be strictly carried out, in reference to his giving a bond for the faithful account of the monies intrusted to his keeping.

Since the statement submitted by the Grand Secretary, and during the sitting of Grand Lodge, there has been handed to the Grand Secretary a sum amounting to about \$400, which increases the balance to the credit of Grand Lodge to about \$3325—the statement in the commencement of this report being founded on the accounts submitted up to the 9th instant.

All which is respectfully submitted.

E. R. O'BRIEN, *Chairman.*

The report from the Finance Committee was received, and, on motion, adopted.

The Grand Lodge was called from labor to refreshment, to meet at 6.30 o'clock, P. M.

The Grand Lodge resumed its sittings at 7 o'clock, P. M.

The M.W. Grand Master on the throne.

Officers and representatives.

V. W. Br. W. H. Weller gave the following notice of motion for the next Annual Communication :—

"That the only elective officers of Grand Lodge shall be the Grand Master, the District Deputy Grand Masters, the Grand Treasurer, and the Grand Tyler; and that all the other Grand Officers shall be appointed by the Grand Master, with the advice and consent of the District Deputy Grand Masters, or without their advice and consent, as may be thought advisable."

R. W. Br. W. B. Simpson, from the Committee on the re-division of the Province into masonic districts, submitted the following amended

REPORT:

The Committee, to whom was referred the resolution of Grand Lodge, passed at its last session, for the re-arrangement of the Masonic Districts, have re-considered their original report, in accordance with the desire of Grand Lodge, beg leave now to report,—

That they recommend that Canada be henceforth divided into ten Districts, to be called respectively the London, Wilson, Huron, Hamilton, Toronto, Ontario, Prince Edward, Central, Montreal and Eastern Townships Districts.

The London District, containing 17 Lodges, to comprise the Counties of Essex, Kent, Lambton, Middlesex and Elgin.

The Wilson District, containing 13 Lodges, to comprise the Counties of Oxford, Norfolk and Brant.

The Huron District, containing 8 Lodges, to comprise the Counties of Huron, Perth, Bruce, Wellington and Waterloo.

The Hamilton District, containing 16 Lodges, to comprise the Counties of Halton, Wentworth, Lincoln, Haldimand and Welland.

The Toronto District, containing 19 Lodges, to comprise the Counties of York, Peel, Simcoe and Grey.

The Ontario District, containing 11 Lodges, to comprise the Counties of Ontario, Durham, Victoria, Northumberland and Peterborough.

The Prince Edward District, containing 10 Lodges, to comprise the Counties of Hastings, Lennox, Addington, Prince Edward and Renfrew.

The Central District, containing 12 Lodges, to comprise the Counties of Frontenac, Leeds, Grenville, Stormont, Dundas, Glengarry, Lanark, Carleton and Russell, and that part of Lower Canada lying west of the eastern boundary of the County of Argenteuil.

The Montreal District, containing 7 Lodges, to comprise that part of Lower Canada lying east of the Central District, and north of the river St. Lawrence, and that part of Lower Canada lying west of the river Richelieu and south of the river St. Lawrence,

The Eastern Townships District, containing 7 Lodges, to comprise that part of Lower Canada lying east of the river Richelieu and south of the river St. Lawrence.

All which is respectively submitted.

W. B. SIMPSON, *Chairman.*

On motion, the report from the Committee on the re-division of the Masonic Districts, as now read, was received and adopted.

The M. W. Grand Master was pleased to confirm the following nominations, by Lodges, of their respective Districts :—

R. W. Br. Thompson Wilson, D. D. G. M., London District.

“ “ “ George W. Whitehead, D. D. G. M., Wilson “

“ “ “ Richard Bull, D. D. G. M., Hamilton “

“ “ “ Francis Richardson, D. D. G. M., Toronto “

“ “ “ William H. Weller, D. D. G. M., Ontario “

“ “ “ John C. Franck, D. D. G. M., Prince Edward “

“ “ “ George F. LaSerre, D. D. G. M., Central “

“ “ “ Edwin Morris, D. D. G. M., Montreal “

“ “ “ H. L. Robinson, D. D. G. M., Eastern Township District.

It was moved by M. W. Br. T. Douglas Harington, seconded by R. W. Br. J. C. Franck, and adopted,—

That whereas the report of the Committee on the re-arrangement of the masonic districts, have omitted to mention the district of Quebec,

It is resolved, that the said district shall remain as heretofore laid down, but that no District Deputy Grand Master shall be appointed to the office until recommended by the Deputy Grand Master.

R. W. Br. A. A. Stevenson moved, seconded by V. W. Br. Henry Grist,—

That the next Annual Communication of the Grand Lodge be held at the city of London.

It was moved in amendment, that the next Annual Communication be held at the city of Ottawa.

On the amendment being put to the Grand Lodge, it was declared to be adopted.

The following testimonial was read in Grand Lodge and ordered to be printed with the proceedings :—

GRAND LODGE OF CANADA,
KINGSTON, July 14th, 5859.

The brethren of the Central District, members of the Grand Lodge, being sensible of the truly Masonic manner in which R. W. Br. Simpson has discharged the duties of his high office as District Deputy Grand Master for the past five years, beg leave to tender him their thanks and good wishes for his future health and prosperity.

G. F. LASERRE, P.M., St. John's Lodge, D. D. G. M., for Central District.
JAMES A. HENDERSON, P. M., St. John's Lodge, No. 3, and Past Grand Junior Warden.
J. POWERS, P. M., St. John's Lodge, No. 3.
THOS. DRUMMOND, P. M., St. Clair Lodge.
JAMES G. FORTIER, P.M., St. John's Lodge.
S. D. FOWLER, P. M. and Past Grand Senior Warden.
JAMES WILSON, P. M., St. John's Lodge.
E. H. PARKER, W. M., St. John's Lodge.
G. M. KINGHORN, J. W., St. John's Lodge.
GEORGE MURLOCK, W. M., Corinthian Lodge.
JOHN MURRAY, P. M., Faithful Brethren Lodge.
J. W. HART, P. M., True Briton's Lodge.
D. FRASER, W. M., True Briton's Lodge.

The Grand Lodge was called from labor to refreshment, to meet at 11 o'clock, A.M. to-morrow.

FRIDAY, July 15th, A. L. 5859.

The Grand Lodge resumed its sittings at noon.

The M. W. Grand Master on the Throne.

Officers and representatives.

The M. W. Grand Master was pleased to make the following appointments to office for the ensuing masonic year, viz :—

V. W. Br. S. B. Campbell, Grand Senior Deacon.

“ “ “ T. Wolferstan Thomas, Grand Junior Deacon.

“ “ “ William G. Storm, Grand Superintendent of Works.

“ “ “ Thomas McCracken, Assistant Grand Secretary.

“ “ “ L. L. Levey, Grand Director of Ceremonies.

“ “ “ George Masson, Grand Sword Bearer.

“ “ “ Thos. Ridout, Assistant Grand Director of Ceremonies.

“ “ “ H. G. R. Fripp, Grand Organist.

“ “ “ A. M. Munro, Assistant Grand Organist.

“ “ “ Stanislaus Blondheim, Grand Pursuivant.

“ “ “ J. J. Burrows,

“ “ “ Frederick Parsons,

“ “ “ Angus McKay,

“ “ “ William Keely,

“ “ “ John Boyd,

“ “ “ Edward Himes.

“ “ “ Thomas Mackie,

“ “ “ William Fitch,

} Grand Stewards.

The M. W. Grand Master informed Grand Lodge that he felt great pleasure in nominating the Right Honorable George Frederick Samuel, Earl of Ripon, a very distinguished brother, and one whom he had every reason to believe

would be acceptable as the representative of the Grand Lodge of Canada at the United Grand Lodge of England.

The nomination was entertained and unanimously adopted.

The M. W. Grand Master was requested to nominate a representative at the Grand Lodge of Scotland.

The installation of the newly elected and appointed officers took place and the ceremony was performed by the M. W. Grand Master in a very impressive manner, as follows :—

M. W. Br. T. D. Harington, Deputy Grand Master.

R. W. Br. Frederick W. Barron, Grand Senior Warden.

“ “ “ A. A. Stevenson, Grand Junior Warden.

“ “ “ Rev. Joseph Scott, Grand Chaplain.

“ “ “ Henry Groff, Grand Treasurer.

“ “ “ Samuel B. Harman, Grand Registrar.

“ “ “ Thomas B. Harris, Grand Secretary.

“ “ “ Thomas Wilson, D. D. G. M., London District.

“ “ “ George W. Whitehead, D.D.G.M., Wilson “

“ “ “ Richard Bull, D. D. G. M., Hamilton “

“ “ “ Francis Richardson, D.D.G.M., Toronto “

“ “ “ William H. Weller, D.D.G.M., Ontario “

“ “ “ John C. Franck, D.D.G.M., Prince Edward “

“ “ “ George F. La Serre, D.D.G.M., Central “

“ “ “ Edwin Morris, D.D.G.M., Montreal “

“ “ “ H. L. Robinson, D.D.G.M., Eastern Townships District

V. “ “ Stedman B. Campbell, Grand Senior Deacon.

“ “ “ T. Wolferstan Thomas, Grand Junior Deacon.

“ “ “ William G. Storm, Grand Superintendent of Works.

“ “ “ L. L. Levey, Grand Director of Ceremonies.

“ “ “ Thomas McCracken, Assistant Grand Secretary.

“ “ “ George Masson, Grand Sword Bearer.

“ “ “ Thos. Ridout, Assistant Grand Director of Ceremonies.

“ “ “ H. G. R. Fripp, Grand Organist.

“ “ “ A. M. Munro, Assistant Grand Organist.

“ “ “ Stanislaus Blondheim, Grand Pursuivant.

“ John Morrison, Grand Tyler.

V. W. Br. J. J. Burrows,	}	Grand Stewards.
“ “ “ Frederick Parsons,		
“ “ “ Angus McKay,		
“ “ “ William Keely,		
“ “ “ John Boyd,		
“ “ “ Edward Himes,		
“ “ “ Thomas Mackie,		
“ “ “ William Fitch,		

The Grand Officers having been invested were proclaimed according to ancient form.

It was moved by R. W. Br. S. B. Harman, seconded by R. W. Br. F. W. Barron and unanimously adopted,—

That in testimony of the long services of the Deputy Grand Master, R. W. Br. Thomas Gibbs Ridout, the rank of a Past Grand Master of this Grand Lodge be conferred on that most worthy and esteemed brother.

R. W. Br. F. J. Lundy, from the Committee on Warrants, submitted the following

REPORT :

Your Committee beg leave to report, in reference to Cassia Lodge, that W. Bro. Mills, W.M. of this Lodge, under dispensation, has left the Province.

That Br. Brown, the S.W., named in the dispensation, being also a member of Delaware Lodge, No. 43, is now summoned before that Lodge, on a charge of unmasonic conduct.

For these reasons your Committee do not feel themselves justified in recommending that a warrant of confirmation should issue from this Grand Lodge.

At the same time your Committee are satisfied that in the neighborhood of Cassia Lodge, good rough material is to be found in abundance, which, in the hands of skillful workmen, might be rendered available for the masonic temple. They would therefore recommend that the question of a renewal of the dispensation of Cassia Lodge be reserved for the consideration and report of the District Deputy Grand Master for the London District.

All of which is nevertheless humbly submitted,

F. J. LUNDY, *Chairman.*

The report from the Committee on Warrants was received and adopted.

The following report from the Committee on Constitution and Regulations, was read and adopted.

REPORT.

In the reports of the District Deputy Grand Masters for the Hamilton and Central Districts, a suggestion is made that a model style of keeping the minutes of the Lodge, and a model code of By-Laws, should be prepared; in this suggestion your Committee fully concur, and recommend the appointment of a special Committee to prepare such forms and By-Laws, and report thereon at the next Annual Communication of Grand Lodge.

Your Committee recommend that the portion of the report of the District Grand Master for the Central District, relating to his decision upon the matter of St. Francis Lodge, be approved. As to the celebration of St. John the Baptist's day on the Lone Isle, in the St. Lawrence, your Committee see no reason for objecting to such permission having been granted, as they assume that due caution had been taken for securing the necessary secrecy, and that the locality was within the jurisdiction of this Grand Lodge.

We strongly approve of the recommendation of the same District Deputy Grand Master, that the most active steps should be taken to prevent the highly objectionable practice of protruding masonic symbols on signboards, and in any other so offensive manner whatsoever.

The report of the District Deputy Grand Master for the Eastern Townships District, is referred to the Committee on Grievances.

As to the report of the District Deputy Grand Master for the Toronto District, your Committee cordially concur with the recommendations therein made, respecting

1. The wholesome and necessary regulation referred to in the Grand Master's address, that no brother be installed into the chair of a private Lodge until well acquainted with the work.

2. With respect to the right aimed at by members of any Lodge to demand a subsequent ballot, your Committee consider that such a demand would be treading upon the prerogative of the W. M.

3. With respect to the propriety of every member of a Lodge obtaining, at the time of his initiation, a copy of the Constitutions, your Committee highly approve.

In conclusion, your Committee recommend that the District Deputy Grand Masters may each appoint a District Grand Chaplain, to attend the District Grand Masters when it may be deemed necessary ; such District Grand Chaplains not possessing any present or past rank in Grand Lodge.

All which is respectfully submitted.

S. D. FOWLER,

Chairman Com. Con. and Reg.

On motion of W. Br. Murray, seconded by W. Br. Fraser and adopted,—

That the Grand Secretary be instructed to have printed a sufficient number of copies of the Constitution, with the amendments thereto, for distribution amongst the private Lodges.

R.W. Br. S. B. Harman submitted and read the following memorial from the St. Andrew's Lodge, Toronto :—

To the Most Worshipful The Grand Master and the Grand Lodge of Ancient Free and Accepted Masons of Canada, in Grand Lodge assembled.

THE MEMORIAL

Of the Worshipful Master, the Officers and Brethren of Saint Andrew's Lodge of Toronto,

HUMBLY SHEWETH,—

“That this Lodge has for a long time been deeply impressed with the importance of some public step being taken more fully to exemplify to the world, than can be done by the private distribution of Masonic benevolence, the grand and fundamental principles of the order—Brotherly Love, Belief, and Truth.

“That your Memorialists are of opinion that this feeling is widely shared among the masonic brethren through the length and breadth of Canada.

“That the unhappy differences which for a long time separated the Craft, preventing unity of design in carrying out any grand and general plan of masonic benevolence, being now happily removed by the union of the Craft, under the jurisdiction of your worshipful body, a happy consumation, in which your Memorialists rejoiced with deep feeling. Your Memorialists venture to submit, that the time has arrived when the respectful suggestion of such public step being taken, is all that is required to kindle a fervent desire at once to carry out the same, in a manner credible to the Craft.

“That your Memorialists are further prompted to bring this matter under the consideration of the Grand Lodge, from the feeling that although by local effort, various asylums or other means of giving effect to their desire, might readily be erected or accomplished, still, from difficulties which must necessarily exist, any such local effort can only be carried out on the most limited scale, while a comprehensive scheme, devised under the wise deliberation of your most worshipful body, and in which the entire Craft could join, would be the happiest means of erecting such an institution as would be worthy of the Masons of Canada.

“Your Memorialists therefore humbly commit this sacred object to the consideration of the Grand Lodge, praying that a Committee may be appointed to consider the best means to be taken for erecting an Asylum or other Charitable Institution, bearing the name of Masonry, that thus the world at large, unable indeed to penetrate our mysteries, may have the evidence afforded by such an institution, that our profession is not an empty sound, but that every act of a true and sincere Free and Accepted Mason is done in the name and to the glory of the Great Architect of the Universe,”

WILLIAM G. STORM,
Worshipful Master.

WM. F. McMASTER,
Senior Warden.

GEO. H. WYATT,
Junior Warden.

JOHN PATERSON,
Secretary.

It was moved by R. W. Br. S. B. Harman, seconded by M. W. Brother T. Douglas Harington, and unanimously adopted,—

That a Committee be appointed to consider the Memorial presented by St. Andrew's Lodge, Toronto, on the subject of taking some steps for the erection of a Masonic Asylum, or Charitable Institution in Canada, that thus the world at large unable indeed to penetrate our mysteries, may have the evidence afforded by such an institution, that our profession is not an empty sound, but that every act of a true and sincere Free and Accepted Mason, is done in the name and to the glory of the great Architect of the universe.

The M. W. Grand Master appointed the following to be such Committee, viz :

M. W. Brs. T. D. Harington and W. C. Stephens, R. W. Brs. S. B. Harman, James A. Henderson, A. Bernard and E. Gustin and all present District Deputy Grand Masters.

It was moved by R. W. Br. W. B. Simpson, seconded by R. W. Br. James A. Henderson, and adopted,—

That the Grand Lodge do vote the sum of one hundred dollars to the widow of the late L. M. Phillips, to be paid to the said Mrs. Phillips in quarterly instalments, through the Treasurer of the Sussex Lodge, Brockville.

The Grand Lodge was called from labor to refreshment, to meet at 2 o'clock, P. M.

The Grand Lodge resumed its sittings at 2.50 o'clock, P. M.

The M. W. Grand Master on the Throne.

Officers and Representatives.

On motion of R. W. Br. Joseph Scott, seconded by R. W. Br. Thompson Wilson, it was

RESOLVED,—

That the sum of one hundred dollars be placed at the disposal of the M. W. Grand Master, with which to remunerate R. W. Br. F. J. Lundy, for his able report on Foreign Correspondence.

The Chairman of the Committee on Rank and Precedence submitted the following

REPORT.

Your Committee on rank and precedence beg respectfully to report that they have examined the various dates claimed by the early Lodges, up to the year 1829, and recommend the following numbers be assigned to them respectively :

The numbering of the remaining Lodges to be left to the Grand Secretary, who has the various documents necessary, and as to the legality of which there can be no doubt, viz :

0. Lodge of Antiquity.
1. Prevost Lodge, Dunham, ,
2. Niagara, Lodge, Niagara.
3. St. John's, Lodge, Kingston,
4. Dorchester, Lodge, St. John's.
5. Sussex Lodge, Brockville.
6. Barton Lodge, Hamilton.
7. Union Lodge, Grimsby.
8. Nelson Lodge, Clarenceville.
9. Union Lodge, Napanee.
10. Norfolk Lodge, Simcoe.
11. Moira Lodge, Belleville.
12. Golden Rule Lodge, Stanstead,
13. Western Light Lodge, Bolton,
14. True Briton Lodge, Perth,
15. St. George's Lodge, St. Catharines
16. St. Andrew's Lodge, Toronto.
17. St. John's Lodge, Cobourg.
18. Prince Edward's Lodge, Picton.
19. St. George's Lodge, Montreal.

Your Committee would also respectfully recommend that Prevost Lodge, No. 1, and St. John's Lodge, No. 3, in consideration of their having produced and preserved their records in a satisfactory manner from the original date of their formation, they be permitted to wear gold jewels and gold trimmings.

Respectfully submitted, for the Committee,

T. D. HARINGTON, *Chairman.*

KINGSTON, 15th July, 1859.

On motion the report from the Committee on Rank and Precedence, was received and adopted.

The Chairman of the Committee on Grievances and Appeals presented the following

REPORT:

The Committee on Grievances and Appeals beg leave to report,

1. In the matter of Thistle Lodge, Amherstburg, and Br. Dr. Dewson, the Committee having read the report of R. W. Br. Moffatt, and heard the explanation of R. W. Br. Capt. Wilson, P. D. D. G. M. for the London District, are of opinion that the Amherstburg Lodge have failed to substantiate the charges against Br. Dewson, and your Committee recommend that Br. Dewson be restored to full masonic privileges.

2. In the matter of the minute of St. Andrew's Lodge, Toronto, naming the exclusion of Br. M. R. Cummings, and requesting Grand Lodge to proceed to his expulsion from the privileges of Masonry ; and

3. In the matter of the expulsion, by the late Provincial Grand Lodge of Canada West, of Br. Barnes, the Committee beg to recommend that both cases be referred to the District Deputy Grand Master for the District in which they are now residing, to investigate fully the cases, and report with full evidence collected thereupon to this Committee at the earliest period ; and that Grand Lodge do authorise the Grand Master, on receiving the final report of this Committee, (if they are in a position to report before the next meeting of Grand Lodge) to deal at once with the cases, so that the brethren may, with all speed, if found undeserving of further censure, be restored to their masonic privileges.

4. In the matter of the representations of the W.M. of St. Mark's Lodge, Drummondville, of certain irregularities committed by the S. W. of that Lodge, in summoning and holding an emergent Lodge, and conferring degrees thereat, contrary to the constitutions of Freemasonry, the Committee consider that the matter should be adjudicated upon by the District Deputy Grand Master for that District, and recommend that it be referred to him for that purpose.

5. The petition of Mount Zion Lodge, Brooklin, for the expulsion of Br. Henry Vansiclar, on a charge of perjury ; and another

6. Petition from the same Lodge, for the expulsion of Br. J.W. Powell, on a charge of embezzlement, being unsupported by any evidence, and the parties not having been notified to attend Grand Lodge to go into the investigation of the charges, the Committee request Grand Lodge to refer the matters to the District Deputy Grand Master of that District, for full investigation, reporting the result to, and notifying the proper parties to attend, the next Annual Communication of Grand Lodge.

7. In the report of R. W. Br. E. Gustin, D.D.G.M., for the Eastern Townships District, your Committee find, that on a charge of having robbed the United States' Mail, of which he was convicted and sent to the States' prison, Golden Rule Lodge have excluded Br. Henry Hopkins from that Lodge and from the benefits of Masonry, and recommend his expulsion. His conviction having been certified to by the District Deputy Grand Master, your Committee recommend Grand Lodge to order that Henry Hopkins be expelled the Order.

8. The R. W. Br. F. Richardson, D.D.G.M., for the Toronto district, in his report complains that having twice summoned the W. M. of Jerusalem Lodge, Bowmanville, to furnish him with extracts from the minute book of that Lodge, relating to the exclusion, by the Lodge, of Br. Thomas Brodie, who appealed to the Grand Lodge—the matter being referred to the District Deputy Grand Master for investigation—against the justice of the action of the Lodge, the W. M. had not vouchsafed any reply to either of those communications. No representative of that Lodge being present, the Committee recommend to Grand Lodge that, for this contumacy towards the District Deputy Grand Master, the Jerusalem Lodge be suspended until they shall have explained, or satisfactorily atoned for their contumacy, to the District Deputy Grand Master.

9. In conformity with a summons from the Grand Secretary, issued under the direction of Grand Lodge at its last Annual Communication, Br. Lothrop attended this Communication to answer to the charges preferred against him by Sussex Lodge, but for want of proper formality and sufficient evidence, your Committee could not come to a decision on the matter, but

recommend that it be referred to the District Deputy Grand Master for further investigation, and to report to this Committee as early as possible.

Respectfully submitted,

W. C. STEPHENS,
Chairman.

On motion the report from the Committee on Grievances and Appeals was received and adopted.

R. W. Br. George W. Whitehead, gave notice, that at the next Annual Communication of Grand Lodge he will move to have that part of Art. 6, under the head of "proposing members" of the Consitution which provides that no rejected candidate can be ballotted for again under twelve months from the time of his rejection, be amended so as to read, six months.

It was moved by R. W. Br. F. W. Barron, seconded by R. W. Br. Samuel D. Fowler, and adopted,—

That the District Deputy Grand Masters, be allowed to appoint Secretaries and Chaplains during pleasure, and that such brethren be allowed to wear in all masonic meetings, a similar regalia to that worn by Provincial Grand Officers in England, but to have no rank in Grand Lodge.

It was moved by R. W. Br. F. W. Barron, seconded by M. W. Br. T. D. Harington, and unanimously adopted,—

That the sincere thanks of this Grand Lodge are due, and are hereby tendered to Angus Cameron, Esquire, the Warden, and to the members of the Corporation of the United Counties of Frontenac, Lennox and Addington, for their great kindness in placing this splendid Court Room and the adjoining apartment, at the disposal of Grand Lodge, thereby enabling it complete its annual session with such comfort to its members.

On motion of R. W. Br. Stedman B. Campbell, seconded by R. W. Br. George W. Whitehead, it was

RESOLVED,—

That the thanks of Grand Lodge be tendered to brother Corbett, Sheriff of the United Counties of Frontenac, Lennox and Addington, for his great kindness and attention, during the present session.

The M. W. Grand Master has been pleased to appoint W. Br. Æmilius Irving, to be the District Deputy Grand Master for the Huron District.

The labors of Grand Lodge being ended, it was closed in *Ample Form*, with solemn prayer.

[ATTEST.]



Thos. B. Laroie

Grand Secretary.

RETURNS

OF

SUBORDINATE LODGES,

RENDERED 24TH JUNE, 1859.

LODGE OF ANTIQUITY, MONTREAL.

Stated Meeting—First Thursday of every month.

OFFICERS.

W. Br. E. Morris	W. M.
“ Philip Henry	S. W.
“ Wm. Bower	J. W.
“ Wm. Withey	Secretary.

No. 1. PREVOST LODGE, DUNHAM.

Stated Meeting—Tuesday preceding full moon of every month.

OFFICERS.

W. Br. Thomas Wood	W. M.
“ Stevens Baker	S. W.
“ G. Fuller Shufelt	J. W.
“ Chellis S. Browne	Secretary.

No. 2. NIAGARA LODGE, NIAGARA.

Stated Meeting—First Tuesday of every month.

OFFICERS.

W. Br. Robert M. Wilson	W. M.
“ Thomas Ball	S. W.
“ John Thompson	J. W.
“ C. Oscar Benedict	Secretary.

No. 3. ST. JOHN'S LODGE, KINGSTON.

Stated Meeting—First Thursday of every month.

OFFICERS.

W. Br. Edward Henry Parker	W. M.
“ George M. Kinghorn	S. W.
“ John Power	J. W.
“ S. D. Fowler	Secretary.

No. 4. DORCHESTER LODGE, ST. JOHNS, C. E.

Stated Meeting—First Thursday of every month.

OFFICERS.

W. Br. G. T. Morehouse	W. M.
“ W. E. McDonald	S. W.
“ J. Pearsons	J. W.
“ Wm. Ryder	Secretary.

No. 5. SUSSEX LODGE, BROCKVILLE.

Stated Meeting—Wednesday on or preceding F.M. of every month.

OFFICERS.

W. Br. Thomas Camm	W. M.
“ David Wylie	S. W.
“ A. C. Turner	J. W.
“ “ Samuel Ross	Acting Secretary.

No. 6. BARTON LODGE, HAMILTON.

Stated Meeting—Second Wednesday of every month.

OFFICERS.

W. Br. Michael Ruttle	W. M.
“ Wm. Irwin	S. W.
“ M. F. Shaler	J. W.
“ John Eastwood	Secretary.

No. 7. UNION LODGE, GRIMSBY.

Stated Meeting—Thursday on or before full moon of every month.

OFFICERS.

W. Br. Wm. Fitch	W. M.
“ Andrew G. Muir	S. W.
“ Robert Kemp	J. W.
“ T. C. Brownjohn	Secretary.

No. 8. NELSON LODGE, HENRYVILLE.

Stated Meeting—Third Tuesday of every month.

OFFICERS.

W. Br. George W. Parker	W. M.
“ Robert Wright	S. W.
“ O. F. Billings	J. W.
“ James N. Taylor	Secretary.

No. 9. UNION LODGE, NAPANEE.

Stated Meeting—The Friday before full moon of every month.

OFFICERS.

W. Br. Norman W. Scott	W. M.
“ James Salmon	S. W.
“ Amos S. Bristol	J. W.
“ John McCoy	Secretary.

No. 10. NORFOLK LODGE, SIMCOE.

Stated Meeting—Thursday on or before full moon of every month.

OFFICERS.

W. Br. Henry Groff	W. M.
“ Daniel Matthews	S. W.
“ Amos A. Merrill	J. W.
“ John McF. Wilson	Secretary.

No. 11. MOIRA LODGE, BELLEVILLE.

Stated Meeting—Wednesday on or before full moon of every month.

OFFICERS.

W. Br. William H. Ponton	W. M.
“ Edmond J. Sisson	S. W.
“ Lawrence H. Henderson . . .	J. W.
“ A. B. Elmer	Secretary.

No. 12. GOLDEN RULE LODGE, STANSTEAD.

Stated Meeting—Tuesday on or before full moon of every month.

OFFICERS.

W. Br. Wm. B. Colby	W. M.
“ Wm. Farwell,	S. W.
“ Cyrus E. Stearns	J. W.
“ H. J. Martin	Secretary.

No. 13. WESTERN LIGHT LODGE, BOLTON.

Stated Meeting—Wednesday on or before full moon of every month.

OFFICERS.

W. Br. James Wilson	W. M.
“ Robert Elliot	S. W.
“ George Evans	J. W.
“ Allan Mitchell	Secretary.

No. 14. TRUE BRITON'S LODGE, PERTH.

Stated Meeting—First Monday in every Month.

OFFICERS.

W. Br. Donald Fraser	W. M.
“ Robert Moffat	S. W.
“ William J. Morris	J. W.
“ A. C. Sinclair	Secretary.

No. 15. ST. GEORGE'S LODGE, ST. CATHARINES.

Stated Meeting—Tuesday on or before F. M. of every month.

OFFICERS.

W. Br. Samuel G. Dolson	W. M.
“ Theophilus Mack	S. W.
“ Augustus P. M. Collver	J. W.
“ Charles P. Camp,	Secretary.

No. 16. ST. ANDREW'S LODGE, TORONTO.

Stated Meeting—First Tuesday of every month.

OFFICERS.

W. Br. William G. Storm	W. M.
“ William F. McMaster	S. W.
“ George Henry Wyatt	J. W.
“ John Paterson	Secretary.

No. 17. ST. JOHN'S LODGE, COBOURG.

Stated Meeting—Monday on or before full moon of every month.

OFFICERS.

W. Br. Abraham John VanIngen	W.M.
“ William Henry Floyd	S. W.
“ William Benson	J. W.
“ John Gillbard	Secretary.

No. 18. PRINCE EDWARD LODGE, PICTON.

Stated Meeting—Thursday preceding full moon of every month.

OFFICERS.

W. Br. Charles Smith	W. M.
“ Harvey E. Bowles	S. W.
“ William Smeaton	J. W.
“ J. W. Ramsay	Secretary.

No. 19. ST. GEORGE'S LODGE, MONTREAL.

Stated Meeting—Third Tuesday of every month.

OFFICERS.

W. Br. A. A. Stevenson	W.M.
“ Samuel Browning	S. W.
“ Thomas F. Dutton	J. W.
“ R. J. Fowler	Secretary.

No. 20. ST. JOHN'S LODGE, LONDON.

Stated Meeting—Second Tuesday of every month.

OFFICERS.

W. Br. Edwin Heathfield	W.M.
“ Thomas T. Irving	S. W.
“ John Keary	J. W.
“ A. S. Abbott	Secretary.

No. 21. ZETLAND LODGE, MONTREAL.

Stated Meeting—Second Thursday of every month.

OFFICERS.

W. Br. William Reed	W. M.
“ Edward Himes	S. W.
“ William A. Bovey	J. W.
“ Abraham Hoffnung	Secretary.

No. 22. KING SOLOMON'S LODGE, TORONTO.

Stated Meeting—Second Thursday of every month.

OFFICERS.

W. Br. Henry John Gear	W. M.
“ Oliver Gable	S. W.
“ Charles Pollock	J. W.
“ Daniel Spry	Secretary.

No. 23. RICHMOND LODGE, RICHMOND HILL.

Stated Meeting—Thursday preceding full moon of every month.

OFFICERS.

W. Br. John C. Burr	W. M.
“ E. Chamberlin	S. W.
“ James Gardner	J. W.
“ N. A. Gamble,	Secretary.

No. 24. ST. FRANCIS LODGE, SMITH'S FALLS.

Stated Meeting—Friday on or before full moon of every month.

OFFICERS.

W. Br. Alexander Mathieson	W. M.
“ Edward Chalmers	S. W.
“ Edward Clint	J. W.
“ Stewart Moag	Secretary.

No. 25. IONIC LODGE, TORONTO.

Stated Meeting—First Tuesday of every month.

OFFICERS.

W. Br. John B. Cherriman	W. M.
“ William C. Chewett	S. W.
“ Herbert G. R. Fripp	J. W.
“ Thomas Hodgins	Secretary.

No. 26. ONTARIO LODGE, PORT HOPE.

Stated Meeting—Thursday on or before full moon

OFFICERS.

W. Br. J. B. Hall	W. M.
“ Thomas Crossen	S. W.
“ G. Bellhouse	J. W.
“ J. Gladman	Secretary.

No. 27. STRICT OBSERVANCE LODGE, HAMILTON.

Stated Meeting—Third Tuesday of every month.

OFFICERS.

W. Br. S. G. Patton	W. M.
“ J. M. Rogerson	S. W.
“ J. B. Ellison	J. W.
“ J. P. Dowker	Secretary.

No. 28. MOUNT ZION LODGE, KEMPTVILLE.

Stated Meeting—Wednesday preceding full moon.

OFFICERS.

W. Br. Frederick A. Moore	.....	W. M.
“ William Wagstaff	.....	S. W.
“ John E. Maley	.....	J. W.
“ William Laing	.....	Secretary.

No. 29. UNITED LODGE, BRIGHTON.

Stated Meeting—Thursday before full moon of every month.

OFFICERS.

W. Br. J. M. Wellington	.....	W. M.
“ John Eyre	.....	S. W.
“ Henry Squire	.....	J. W.
“ Stiles Bulkley	.....	Secretary.

No. 30. COMPOSITE LODGE, WHITBY.

Stated Meeting—First Thursday in every month.

OFFICERS.

W. Br. Yeoman Gibson	.....	W. M.
“ Wm. McCabe	.....	S. W.
“ J. J. Christie	.....	J. W.
“ Thomas Beall	.....	Secretary.

No. 31. JERUSALEM LODGE, BOWMANVILLE.

Stated Meeting—Wednesday before full moon of every month.

OFFICERS.

W. Br. George H. Low	.....	W. M.
“ George Smart	.....	S. W.
“ James B. Fairbairn	.....	J. W.
“ Lewis M. Squair	.....	Secretary.

No. 32. AMITY LODGE, DUNNVILLE.

Stated Meeting—Wednesday after full moon of every month.

OFFICERS.

W. Br. A Brownson	.....	W. M.
“ Josiah Frink	.....	S. W.
“ David Price	.....	J. W.
“ John Johnson	.....	Secretary.

No. 33. WELLINGTON LODGE, GUELPH.

Stated Meeting—First Wednesday of every month.

OFFICERS.

W. Br. William Hayward		W. M.
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No. 34. THISTLE LODGE, AMHERSTBURG.

Stated Meeting—Tuesday before full moon of every month.

OFFICERS.

W. Br. John W. Ridsdale	W. M.
“ Thomas H. Brush	S. W.
“ William Hedley,	J. W.
“ Wm. E. Archer	Secretary.

No. 35. ST. JOHN'S LODGE, CAYUGA.

Stated Meeting—Tuesday before full moon of every month.

OFFICERS.

W. Br. W. Mussen	W. M.
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No. 36. WELLAND LODGE, FONTHILL.

Stated Meeting—Wednesday before full moon.

OFFICERS.

W. Br. Adam K. Scholfield	W. M.
“ Robert Hobson	S. W.
“ William J. Beeston	J. W.
“ A. L. Cumming	Secretary.

No. 37. KING HIRAM LODGE, INGERSOL.

Stated Meeting—First and third Tuesday of every month.

OFFICERS.

W. Br. James Vine	W. M.
“ Richard Chambers	S. W.
“ W. G. Wonham	J. W.
“ Richard Wright	Secretary.

No. 38. TRENTON LODGE, TRENTON.

Stated Meeting—Tuesday before full moon of every month.

OFFICERS.

W. Br. James H. Peck	W. M.
“ R. Gordon	S. W.
“ James Young	J. W.
“ H. W. Delany	Secretary.

No. 39. MOUNT ZION LODGE, BROOKLIN.

Stated Meeting—Tuesday on or preceding full moon of every month.

OFFICERS.

W. Br. Calvin Campbell	W. M.
“ Jeremiah Frost	S. W.
“ S. W. Sherrard	J. W.
“ R. H. Tomlinson	Secretary.

No. 40. ST. JOHN'S LODGE, HAMILTON.

Stated Meeting—Third Thursday of every month.

OFFICERS.

W. Br. Thomas B. Harris	W. M.
" Thomas McCracken	S. W.
" William Beatty	J. W.
" John W. Murton	Secretary.

No. 41. ST. GEORGE'S LODGE, KINGSVILLE.

Stated Meeting—Thursday on or before full moon of every month.

OFFICERS.

W. Br. William J. Malott	W. M.
" Peter C. McDonald	S. W.
" William Smith	J. W.
" Jasper Golden	Secretary.

No. 42. ST. GEORGE'S LODGE, LONDON.

Stated Meeting—First Wednesday of every month.

OFFICERS.

W. Br. H. D. Morehouse	W. M.
" Thomas Mackie	S. W.
" Thomas Mahan	J. W.
" Ernest Frederick Peiler	Secretary.

No. 43. KING SOLOMON'S LODGE, WOODSTOCK.

Stated Meeting—Tuesday on or before full moon of every month.

OFFICERS.

W. Br. George Forbes	W. M.
" James Kintrea	S. W.
" Andrew Ross	J. W.
" Charles L. Phelps	Secretary.

No. 44. ST. THOMAS LODGE, ST. THOMAS.

Stated Meeting—First Thursday of every Month.

OFFICERS.

W. Br. Charles Roe	W. M.
" Thomas B. Hart	S. W.
" John Ellison	J. W.
" Samuel N. Holt	Secretary.

No. 45. BRANT LODGE, BRANTFORD.

Stated Meeting—Tuesday before full moon of every month.

OFFICERS.

W. Br. D. Curtis	W. M.
" John Jenkins	S. W.
" John Bishop	J. W.
" A. G. MacLaurin	Secretary.

No. 46. WELLINGTON LODGE, CHATHAM.

Stated Meeting—Second Monday of every month.

OFFICERS.

W. Br. Walter McCrea	.....	W. M.
“ John E. Brooke	.....	S. W.
“ R. J. Earl	.....	J. W.
“ J. F. Delmage	.....	Secretary.

No. 47. GREAT WESTERN LODGE, WINDSOR.

Stated Meeting—Thursday on or before full moon of every month.

OFFICERS.

W. Br. William Cowan	.....	W. M.
“ Thomas Higgins	.....	S. W.
“ William Hiron	.....	J. W.
“ George Grant	.....	Secretary.

No. 48. MADOC LODGE, MADOC.

Stated Meeting—Tuesday before full moon of every month.

OFFICERS.

W. Br. Benjamin H. Maybee	.....	W. M.
“ Thomas Stodhart Agar	.....	S. W.
“ Levi Cummings	.....	J. W.
“ Hugh McGregor Wilson	.....	Secretary.

No. 49. INDEPENDENT LODGE, QUEBEC.

Stated Meeting—Last Thursday of every month.

OFFICERS.

W. Br. Archibald McCallum	.....	W. M.
“ Richard Roper	.....	S. W.
“ John Lindsay	.....	J. W.
“ George Morgan	.....	Secretary.

No. 50. CONSECON LODGE, CONSECON.

Stated Meeting—Friday preceding full moon of every month.

OFFICERS.

W. Br. Gibbs Squier	.....	W. M.
“ John T. Weeks	.....	S. W.
“ Herman G. Squier	.....	J. W.
“ Wm. B. Whittier	.....	Secretary.

No. 51. CORINTHIAN LODGE, STANLEY MILLS.

Stated Meeting—Tuesday on or before full moon of every month.

OFFICERS.

W. Br. Joseph Figg	.....	W. M.
“ Robert Bell	.....	S. W.
“ John Ellis	.....	J. W.
“ Henry Pearen	.....	Secretary.

No. 52. WELLINGTON LODGE, DUNVILLE, C. W.

Stated Meeting—Monday preceding full moon of every month.

OFFICERS.

W. Br. Walter S. Brown	W. M.
" Wm. A. McCrae	S. W.
" Wm. Braund	J. W.
" George Laidlaw	Secretary.

No. 53. SHEFFORD LODGE, WATERLOO.

Stated Meeting—First Thursday of every month.

OFFICERS.

W. Br. H. L. Robinson	W. M.
" M. Mitchell	S. W.
" A. B. Parmelee	J. W.
" E. Robinson	Secretary.

No. 54. VAUGHAN LODGE, MAPLE.

Stated Meeting—Tuesday, on or before full moon of every month.

OFFICERS.

W. Br. Robert Moore	W. M.
" Joseph Ingram	S. W.
" Jacob Atkinson	J. W.
" James Woods	Secretary.

No. 55. MIRICKVILLE LODGE, MIRICKVILLE.

Stated Meeting—Tuesday after full moon of every month.

OFFICERS.

W. Br. Geo. Mirick	W. M.
" Henry Mirick	S. W.
" H. Holden	J. W.
" J. H. Holden	Secretary.

No. 56. VICTORIA LODGE, PORT SARNIA.

Stated Meeting—Tuesday on or before full moon of every month.

OFFICERS.

W. Br. George Masson	W. M.
" Alexander Scott	S. W.
" James Drake	J. W.
" R. Sinclair Gurd	Secretary.

No. 57. HARMONY LODGE, BINBROOK.

Stated Meeting—Monday after full moon of every month.

OFFICERS.

W. Br. Robert Dalglish	W. M.
" William Brown	S. W.
" John Staples	J. W.
" John Brown, Jr.	Secretary.

No. 58. DORIC LODGE, OTTAWA.

Stated Meeting—First Wednesday of every month.

OFFICERS.

W. Br. Donald Mason Grant	W. M.
" George Keating	S. W.
" Robert Bell	J. W.
" George Cox	Secretary.

No. 59. CORINTHIAN LODGE, OTTAWA.

Stated Meeting—Third Tuesday of every month.

OFFICERS.

W. Br. G. Heuback	W. M.
" H. O. Burritt	S. W.
" F. Maritt	J. W.
" G. B. Philip	Secretary.

No. 60. HOYLE LODGE, LA COLLE.

Stated Meeting—Second Tuesday of every month.

OFFICERS.

W. Br. R. Douglas	W. M.
" T. Kemp	S. W.
" W. H. Weldon	J. W.
" T. S. Haynes	Secretary.

No. 61. ACACIA LODGE, HAMILTON.

Stated Meeting—Third Friday of every month.

OFFICERS.

W. Br. F. J. Rastrick	W. M.
" Edwin Henwood	S. W.
" " Harcourt Bull	J. W.
" " Thos. B. Harris	Secretary.

No. 62. ST. ANDREW'S LODGE, CALEDONIA.

Stated Meeting—Wednesday on or before full moon of every month.

OFFICERS.

W. Br. Joseph B. Choate	W. M.
" John Palmer	S. W.
" Braithwaite Leeming	J. W.
" James B. Holden	Secretary.

No. 63. SIMCOE LODGE, SIMCOE.

Stated Meeting—Tuesday on or before full moon of every month.

OFFICERS.

W. Br. Charles Kahn	W. M.
" Charles W. Matheson	S. W.
" Thomas Nichol	J. W.
" R. C. Lyons	Secretary.

No. 64. KILWINNING LODGE, LONDON.

Stated Meeting—Third Tuesday of every month.

OFFICERS.

W. Br. F. W. Thomas	W. M.
" J. Harrison	S. W.
" J. H. Flock	J. W.
" T. R. Westcott.	Secretary.

No. 65. REHOBOAM LODGE, TORONTO.

Stated Meeting—First Thursday of every month.

OFFICERS.

W. Br. E. R. O'Brien	W. M.
" David Thurston	S. W.
" Alexander Cambie	J. W.
" W. M. Matheson	Secretary.

No. 66. DURHAM LODGE, NEWCASTLE.

Stated Meeting—Tuesday on or before full moon of every month.

OFFICERS.

W. Br. John J. Robson	W. M.
" Samuel Wilmot	S. W.
" Frederick Farncomb	J. W.
" George E. Shaw	Secretary.

No. 67. ST. FRANCIS LODGE, MELBOURNE.

Stated Meeting—First Thursday of every month.

OFFICERS.

W. Br. G. H. Napier	W. M.
" W. C. Tait	S. W.
" H. A. Wild	J. W.
" John H. Graham	Secretary.

No. 68. ST. JOHN'S LODGE, INGERSOLL.

Stated Meeting—First Thursday of every month.

OFFICERS.

W. Br. John Patterson	W. M.
" R. A. Woodcock	S. W.
" John McDonald	J. W.
" George A. Cameron	Secretary.

No. 69. STIRLING LODGE, STIRLING.

Stated Meeting—Thursday after full moon of every month.

OFFICERS.

W. Br. George Henry Boulter	W. M.
" John Martin Ward	S. W.
" Ezra Phelps	J. W.
" Henry Brown	Secretary.

No. 70. KING LODGE, KING.

Stated Meeting—Friday on or before full moon of every month.

OFFICERS.

W. Br. Joseph Smelser	W. M.
“ Joseph Johnson	S. W.
“ William Marsh	J. W.
“ James Tinline	Secretary.

No. 71. VICTORIA LODGE, SHERBROOKE.

Stated Meeting—Second Monday of every month.

OFFICERS.

W. Br. John Hallowell	W. M.
“ R. L. Harvey	S. W.
“ E. W. Wiswell	J. W.
“ C. W. Whitcher	Secretary.

No. 72. ALMA LODGE, GALT.

Stated Meeting—Third Tuesday of every month.

OFFICERS.

W. Br. John Davidson	W. M.
“ A. T. H. Ball	S. W.
“ E. Q. Cutten	J. W.
“ T. S. Fisher	Secretary.

No. 73. ST. JAMES' LODGE, ST. MARY'S.

Stated Meeting—First Monday of every month.

OFFICERS.

W. Br. W. T. O'Reilly	W. M.
“ W. G. Tomkins	Secretary.

No. 74. ST. JAMES' LODGE, MAITLAND.

Stated Meeting—Monday on or after full moon of every month.

OFFICERS.

W. Br. G. C. Longley	W. M.
“ David Maxwell	Secretary.

No. 75. ST. JOHN'S LODGE, TORONTO.

Stated Meeting—First Monday in every Month.

OFFICERS.

W. Br. William Hay	W. M.
“ Joseph Jackes	S. W.
“ Thomas Grundy	J. W.
“ W. F. Newton	Secretary.

No. 76. OXFORD LODGE, WOODSTOCK.

Stated Meeting—Second Wednesday of every month.

OFFICERS.

W. Br. George W. Whitehead	.....	W. M.
“ Jordan Charles	.....	S. W.
“ Joseph A. Hamilton	.....	J. W.
“ Charles Iles	.....	Secretary.

No. 77. FAITHFUL BRETHREN LODGE, MANILLA.

Stated Meeting—Wednesday before full moon of every month.

OFFICERS.

W. Br. Thomas Coulthard	.....	W. M.
“ Caleb E. Martin	.....	S. W.
“ S. C. Woods	.....	J. W.
“ Andrew Smith	.....	Secretary.

No. 78. KING HIRAM LODGE, TILSONBURG.

Stated Meeting—Wednesday on or before full moon of every month.

OFFICERS.

W. Br. John M. Ault	.....	W. M.
“ Peter Taylor	.....	S. W.
“ Allan McLean	.....	J. W.
“ Thomas B. Bain	.....	Secretary.

No. 79. SIMCOE LODGE, BRADFORD.

Stated Meeting—The Thursday after full moon of every month.

OFFICERS.

W. Br. Benjamin Barnard	.....	W. M.
“ S. Daniel Mishaw	.....	S. W.
“ Henry Grose	.....	J. W.
“ Donald McNiven	.....	Secretary.

No. 80. ALBION LODGE, NEWBURY.

Stated Meeting—First Tuesday of every month.

OFFICERS.

W. Br. Amos A. Wright	.....	W. M.
“ Robert Thompson	.....	S. W.
“ Cameron J. Campbell	.....	J. W.
“ Andrew Wilson	.....	Secretary

No. 81. ST. JOHN'S LODGE, DELAWARE.

Stated Meeting—First Tuesday of every month.

OFFICERS.

W. Br. Henry Grist	.....	W. M.
“ William Livingston	.....	S. W.
“ C. J. Ladd	.....	J. W.
“ James A. Lynam	.....	Secretary.

No. 82. ST. JOHN'S LODGE, PARIS.

Stated Meeting—First Tuesday of every month.

OFFICERS.

W. Br. Jacob Chase	W. M.
“ David R. Dickson	S. W.
“ William Allchin	J. W.
“ Joseph Bullock	Secretary.

No. 83. BEAVER LODGE, STRATHROY.

Stated Meeting—First Friday after full moon of every month.

OFFICERS.

W. Br. Joseph H. Blain	W. M.
“ William Bellridge	S. W.
“ William Rapley	J. W.
“ Wm. H. Armstrong	Secretary.

No. 84. CLINTON LODGE, CLINTON.

Stated Meeting—Wednesday on or after full moon of every month.

OFFICERS.

W. Br. Samuel Henry Rance	W. M.
“ Henry J. Middaugh	S. W.
“ Thomas Jackson	J. W.
“ Russell Henry Read	Secretary.

No. 85. RISING SUN LODGE, FARMERSVILLE.

Stated Meeting—Thursday nearest the full moon of every month.

OFFICERS.

W. Br. W. H. Giles	W. M.
“ John Kincaid	S. W.
“ A. A. Chamberlin	J. W.
“ Francis Blancher	Secretary.

No. 86. WILSON LODGE, TORONTO.

Stated Meeting—Third Tuesday of every month.

OFFICERS.

W. Br. Kivas Tully	W. M.
“ Lawrence L. Levey	S. W.
“ D. Morrison	J. W.
“ Isaac Boulton Taylor	Secretary.

No. 87. MARKHAM UNION LODGE, MARKHAM.

Stated Meeting—Tuesday on or before full moon of every month.

OFFICERS.

W. Br. Lewis Langstaff	W. M.
“ Henry R. Corson	S. W.
“ John Carter	J. W.
“ J. C. Dunham	Secretary.

No. 88. ST. GEORGE'S LODGE, OWEN SOUND.

Stated Meeting—Wednesday on or before full moon of every month.

OFFICERS.

W. Br. Thomas Gordon	.....	W. M.
" John G. Francis	.....	S. W.
" Thomas Wilson	.....	J. W.
" William H. Carney	.....	Secretary.

No. 89. KING HIRAM LODGE, LINDSAY.

Stated Meeting—First Tuesday of every month.

OFFICERS.

W. Br. William McDonnell	.....	W. M.
" H. McLean Fraser	.....	S. W.
" T. Gladman	.....	J. W.
" Henry Gladman	.....	Secretary.

No. 90. MANITO LODGE, COLLINGWOOD.

Stated Meeting—Thursday on or after full moon of every month.

OFFICERS.

W. Br. Thomas Chevalier Prosser	...	W. M.
" Charles Kelly	.....	S. W.
" William Shepherd	.....	J. W.
" Milton Northup	.....	Secretary.

No. 91. COLBORNE LODGE, COLBORNE.

Stated Meeting—Wednesday after full moon of every month.

OFFICERS.

W. Br. Joseph S. Scott	.....	W. M.
" James Stewart Strong	.....	S. W.
" Leonard Tuttle	.....	J. W.
" Addison Vars	.....	Secretary.

No. 92. CATARAQUI LODGE, KINGSTON.

Stated Meeting—Second Wednesday of every month.

OFFICERS.

W. Br. A. J. O'Loughlin	.....	W. M.
" John V. Noel	.....	S. W.
" H. Dumble	.....	J. W.
" B. Steacy	.....	Secretary.

No. 93. NORTHERN LIGHT LODGE, KINCARDINE.

Stated Meeting—Monday on or after full moon of every month.

OFFICERS.

W. Br. William Gunn	.....	W. M.
" Christopher R. Barker	.....	S. W.
" John Salary	.....	J. W.
" David Gairdner	.....	Secretary.

No. 94. ST. MARK'S LODGE, PORT STANLEY.

Stated Meeting—Second Tuesday of every month.

OFFICERS.

W. Br. Thomas D. Warren	W. M.
“ Samuel Shepherd	S. W.
“ H. M. Yerington	J. W.
“ J. Hemphill	Secretary.

No. 95. RIDOUT LODGE, OTTERVILLE.

Stated Meeting—Thursday on or before full moon of every month.

OFFICERS.

W. Br. S. Joy	W. M.
“ John Wood	S. W.
“ Richard Talbot	J. W.
“ Robert Mann	Secretary.

No. 96. CORINTHIAN LODGE, BARRIE.

Stated Meeting—Friday preceding full moon of every month.

OFFICERS.

W. Br. Charles Bourne Chalmers	W. M.
“ Hewitt Bernard	S. W.
“ James Houston	J. W.
“ Henry B. Hopkins	Secretary.

No. 97. SHARON LODGE, SHARON.

Stated Meeting—First Tuesday of every month.

OFFICERS.

W. Br. James Bowman	W. M.
“ William B. Terry	S. W.
“ John C. Hogaboom	J. W.
“ William Simpson	Secretary.

No. 98. TRUE BLUE LODGE, ALBION.

Stated Meeting—Friday on or before F. M. of every month.

OFFICERS.

W. Br. William Graham	W. M.
“ William Lynass	S. W.
“ Robert Dick	J. W.
“ William Morris	Secretary.

No. 99. TUSCAN LODGE, NEWMARKET.

Stated Meeting—Second Wednesday of every month.

OFFICERS.

W. Br. Alfred Boulton	W. M.
“ John Bentley	S. W.
“ William Trent	J. W.
“ N. Allan Gamble	Secretary.

No. 100. VALLEY LODGE, DUNDAS.

Stated Meeting—First Wednesday of every month.

OFFICERS.

W. Br. William Taylor	W. M.
“ Luke Ballard	S. W.
“ Wm. Notman, Jun.	J. W.
“ James F. Quackenbush	Secretary.

No. 101. IRON DUKE LODGE, ARTHUR.

Stated Meeting—Thursday on or before full moon of every month.

OFFICERS.

W. Br. James A. Preston	W. M.
“ J. Dandgrass	S. W.
“ “ Robert Williamson	J. W.
“ James B. Wales	Secretary.

No. 102. MOUNT BRYDGES LODGE, MT. BRYDGES.

Stated Meeting—Third Monday of every month.

OFFICERS.

W. Br. John Dutton	W. M.
“ Edward Mihell	S. W.
“ Levi Kisbey	J. W.
“ Edward Handy	Secretary.

No. 103. MAPLE LEAF LODGE, ST. CATHARINES.

Stated Meeting—Thursday on or after full moon of every month.

OFFICERS.

W. Br. William McGhie	W. M.
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No. 104. ST. JOHN'S LODGE, NORWICHVILLE.

Stated Meeting—Wednesday on or before full moon of every month.

OFFICERS.

W. Br. Charles Lewis	W. M.
“ G. L. Beard	S. W.
“ George Crawford	J. W.
“ J. B. Crawford	Secretary.

No. 105. ST. MARK'S LODGE, DRUMMONDVILLE.

Stated Meeting—First Tuesday of every month.

OFFICERS.

W. Br. Thomas Evans	W. M.
“ Arthur Murray	S. W.
“ William Young	J. W.
“ James Stevenson	Secretary.

No. 106. BURFORD LODGE, BURFORD.

Stated Meeting—Wednesday before full moon of every month.

OFFICERS.

W. Br. Edward Hipkins	.....	W. M.
“ Jacob Bingham	.....	S. W.
“ Henry Kirkland	.....	J. W.
“ Willard Marcellus Whitehead	.....	Secretary.

No. 107. ST. PAUL'S LODGE, LAMBETH.

Stated Meeting—Second Wednesday of every month.

OFFICERS.

W. Br. Francis W. H. C. Jarvis	.....	W. M.
“ Merrill S. Ayers	.....	S. W.
“ John Chalmers	.....	J. W.
“ John M. Crinklaw	.....	Secretary.

No. 108. BLENHEIM LODGE, DRUMBO.

Stated Meeting—Wednesday on or before full moon of every month.

OFFICERS.

W. Br. James Burley Rounds	.....	W. M.
“ Alexander Murray	.....	S. W.
“ Levi Bowers	.....	J. W.
“ James McKenzie	.....	Secretary.

No. 109. ALBION LODGE, SYDENHAM.

Stated Meeting—Tuesday after full moon of every month.

OFFICERS.

W. Br. S. Drummond	.....	W. M.
“ Joseph Watson	.....	S. W.
“ Samuel Campbell	.....	J. W.

No. 110. CENTRAL LODGE, PRESCOTT.

Stated Meeting—Tuesday before full moon of every month.

OFFICERS.

W. Br. M. Northrup	.....	W. M.
“ William Gerelds	.....	S. W.
“ James Keeler	.....	J. W.

No. 111. MORPETH LODGE, MORPETH.

Stated Meeting—Second Thursday of every month.

OFFICERS.

W. Br. J. M. Duck	.....	W. M.
“ Andrew Heyward	.....	S. W.
“ Horace H. Spencer	.....	J. W.

No. 112. MAITLAND LODGE, GODERICH.

Stated Meeting—Second Tuesday of every month.

OFFICERS.

W. Br. W. Story	W. M.
“ George M. Trueman	S. W.
“ Edwin Woodberry	J. W.

No. 113. WILSON LODGE, WATERFORD.

Stated Meeting—Wednesday on or before full moon of every month.

OFFICERS.

W. Br. J. Boyd	W. M.
“ Joseph DeWitt VanNorman ..	S. W.
“ David Tisdale	J. W.

No. 114. HOPE LODGE, PORT HOPE.

Stated Meeting—First Thursday in every month.

OFFICERS.

W. Br. T. Ridout	W. M.
“ Alfonzo F. Williams	S. W.
“ Richard Fogarty	J. W.

No. 115. IVY LODGE, SMITHVILLE.

Stated Meeting—Tuesday after full moon of every month.

OFFICERS.

W. Br. G. Brant	W. M.
“ Matthew L. Roberts	S. W.
“ Michael W. Turner	J. W.

U. D. CASSIA LODGE, SYLVAN.

Stated Meeting—Monday on or before full moon of every month.

OFFICERS.

W. Br. J. C. Mills	W. M.
“ Russel Brown	S. W.
“ Samuel Peck	J. W.

U. D. STANBRIDGE LODGE, STANBRIDGE.

Stated Meeting—Wednesday on or before full moon of every month.

OFFICERS.

W. Br. C. S. Vincent	W. M.
“ Herman O. Meigs ..	S. W.
“ Simon H. Cornell	J. W.

U. D. UNION LODGE, LLOYDTOWN.*Stated Meeting—Monday on or before full moon of every month.*

OFFICERS.

W. Br. T. Swinerton	.....	W. M.
“ John Anderson	.....	S. W.
“ Thomas Roper	.....	J. W.

U. D. MAPLE LEAF LODGE, BATH.*Stated Meeting—Monday preceding full moon of every month.*

OFFICERS.

W. Br. B. C. Davy	.....	W. M.
“ Thomas Aishton	.....	S. W.
“ William F. Peterson	.....	J. W.

U. D. WARREN LODGE, FINGAL.*Stated Meeting—Second Thursday of every month.*

OFFICERS.

W. Br. R. Blackwood	.....	W. M.
“ Samuel Cole	.....	S. W.
“ Eliphalet W. Gustin	.....	J. W.

U. D. DORIC LODGE, BRANTFORD.*Stated Meeting—Tuesday on or before full moon of every month.*

OFFICERS.

W. Br. M. W. Pruyn	.....	W. M.
“ John Orr	.....	S. W.
“ Thomas Cheesman	.....	J. W.

AFF. CORINTHIAN LODGE, PETERBORO'.*Stated Meeting—Wednesday on or preceding F. M. of every month.*

OFFICERS.

W. Br. R. Blackett	.....	W. M.
“ Thomas White	.....	S. W.
“ Charles J. Vizard	.....	J. W.
“ D. G. Hatton	.....	Secretary.

EXPULSION BY GRAND LODGE:

HENRY HOPKINS, of *Golden Rule Lodge*, No. 12, *Stanstead*,
For unmasonic conduct.

LIST OF GRAND LODGES

IN CORRESPONDENCE WITH THE GRAND LODGE OF CANADA, WITH THE

NAMES AND RESIDENCES OF THE GRAND SECRETARIES.

STATES.	NAMES.	RESIDENCES.
Alabama	Daniel Sayre	Montgomery.
Arkansas	Thomas D. Merrick	Little Rock.
California	Alex. G. Abell	San Francisco.
Connecticut	E. G. Storer	New Haven.
Delaware	William S. Haynes	Wilmington.
District of Columbia	G. A. Schwarzman	Washington.
Florida	John B. Taylor	Tallahassee.
Georgia	Simri Rose	Macon.
Illinois	H. G. Reynolds	Springfield.
Indiana	Francis King	Indianapolis.
Iowa	Theo. S. Parvin	Muscatine.
Kansas	Charles Mundee	Fort Leavenworth.
Kentucky	J. S. McCorkle	Greensburg.
Louisiana	Samuel G. Risk	New Orleans.
Maine	Ira Berry	Portland.
Maryland	Joseph Robinson	Baltimore.
Massachusetts	Charles W. Moore	Boston.
Michigan	James Fenton	Detroit.
Minnesota	G. W. Prescott	Saint Paul's.
Mississippi	R. W. T. Daniel	Jackson.
Missouri	A. O. Sullivan	St. Louis.
Nebraska	Geo. Armstrong	Omaha City.
New York	James M. Austin	New York.
New Jersey	Joseph H. Hough	Trenton.
New Hampshire	Horace Chase	Hopkinton.
North Carolina	W. T. Bain	Raleigh.
Ohio	John D. Caldwell	Cincinnati.
Oregon	William S. Caldwell	Hillsboro'.
Pennsylvania	William H. Adams	Philadelphia.
Rhode Island	Thomas A. Doyle	Providence.
South Carolina	A. G. Mackey	Charleston.
Tennessee	Charles A. Fuller	Nashville.
Texas	A. S. Ruthven	Galveston.
Virginia	John Dove	Richmond.
Vermont	John B. Hollenbeck	Burlington.
Wisconsin	Jno. W. Hunt	Madison.
United G. L. of England	Wm. Gray Clarke	London.
Grand Lodge of Ireland	Jno. E. Hyndman	Dublin.
Grand Lodge of Scotland	Wm. A. Lawrie	Edinburgh.



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